

The American Friend

Old Series
Vol. XLVIII No. 19

SEPTEMBER 11, 1941

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My Visit to Tagore's Asrama

By Martha Pick

SIR Rabindranath Tagore, often called "The Soul of Bengal," died in Calcutta on the seventh of August, 1941, at the age of eighty. He was one of India's greatest sons—poet, musician, philosopher, seer, winner of the Nobel Prize. According to the *New York Times* he was author of innumerable poems, songs, some fifty books of literary, political and religious essays and many works of fiction, short stories and drama. His father, the "great sage," Devendranath Tagore, founded and endowed in 1887 the Santiniketan Asrama for the use of those who wished to meditate on God. It was to be kept free from all controversies of creed or sect. "Asrama" means "ancient forest home of India," and "Santiniketan" means "the abode of peace."

In 1901 a similar school was started at Santiniketan by Rabindranath Tagore, with the declared object "of bringing the diverse cultures of the East into more intimate relationship with one another, of approaching the science and culture of the West from the standpoint of their unity, and of realizing in common fellowship of study and humanitarian activity the concord of the East and West, thus to bring about conditions that may lead to world harmony."

Within this institution great stress is laid on self-control, self-sacrifice and the habit of private meditation. Student discipline is managed by the pupils. At the beginning and close of each day the pupils gather together under the trees, chanting a mantra (Vedic text) in unison: "Thou art our Father, may we know thee as our Father"; "The God who is in herbs, trees, in water and in fire, who pervades the whole universe, to that God we offer our salutation again and again." According to Tagore, "to make place in our education for some great idealism" is the greatest need of all. The institution which has acquired international reputation has attracted students and teachers from many countries, East and West.

Through the kindness of Clarence E. Pickett, who had given me an introduction to Tagore, the doors of Santiniketan and Sriniketan, the latter Tagore's home for many years, were opened to me on my trip around the world in 1936. Travelling from Calcutta through the proverbial palm groves, rice fields and sugar plantations, the country near Balpur became a real jungle, somewhat weird and beautiful. I was told that "the poet" was in summer retreat about two miles from the

school. On my first afternoon a friendly guide took me to Tagore's home and the Institute of Rural Reconstruction, where courses in agriculture, cottage industries and village welfare are given.

From the spacious second floor of the home a high spiral iron staircase led up to the flat room where the poet lived. His room had scarcely any walls, being all doors, windows and open spaces. In the center stood a large bed with white mosquito netting. On a simple black wooden writing table were books and a bouquet of red roses. In the opposite corner stood several small cheap trunks and suitcases; on a window sill, glasses and a few small bottles; one wooden chair, no carpet on the red tile floor, no picture anywhere—that was all. Two devoted servants were there with him.

I found the poet sitting in an armchair, his back against the wall of his bedroom, dressed in a loose, white-flowing garment, his radiant face turned west towards the vast plain. In his younger years the almost bluish-black beard had made his face look pale; now the long flowing white hair and beard gave him a much darker appearance. But his luminous eyes were the same. When I said I was glad to find him looking well, he replied, "Oh, you know, poets never get old." I had come for the great and pure joy of being with him and in no way for an interview. I had just been up in the Himalayas, and he asked me to tell about that and my plans for seeing India. Then he spoke of his various visits to the United States. Together we talked of our hopes, years ago, for the League of Nations. I remarked that here he lived very close to Heaven, for the view indeed was beautiful, peaceful and inspiring, with its groups of trees, mostly palms, as a wide horizon in the setting sun. After about fifteen minutes I felt I ought to leave him. Holding out both hands to me he thanked me for my visit, and I departed with blessings for him and India.

The sun rose, hot the next morning when I was back at the school. My kind guide came early to show me the school, to explain ideas and ideals. The campus, very far flung, is quite flat. There are nice groups of trees, not too many, spare and somewhat scorched grass, ground that is mostly sandy, and little of the verdant beauty of our campuses. Yet, most classes are held outdoors. There are three distinct departments: the school, the college and the

research university. In all there are some five hundred students, many more boys than girls. Stress is laid on music and art, also on manual training and sport. On the campus are many attractive buildings, all in oriental architecture, but equipped with electric lights, however. Some of the walls are covered with frescoes painted by Santiniketan artists and students. Among the students on the campus who came to greet us were some lovely older girls in native dress. When my guide left me he told me the poet had telephoned a message for me early in the morning, asking if I would write an article, "First Impressions of India," which would be published in the *English Indian Press*, and which Tagore himself would translate into the vernacular for several Indian localities. I was somewhat over-awed, but wrote the article which appeared a day or two later in an *English daily of Calcutta*.

I was happy to find that not only the aims, but also the technique of our Quaker education comes very near Tagore's ideals as set forth at Santiniketan. Our Bible is studied there, as well as the scriptures of many peoples. I found one visitor, a thoughtful and pleasing, middle-aged Indian, quite appreciative of England's endeavors in India. Of course, the dream is always self-government. When I asked him plainly, "Well, what would happen if England walked out of India now?" he hesitated a considerable time before answering, "I do not think that this has ever been advocated by any responsible person."

Leaving the school I was taken to the railroad station early in the evening. The train being very late, there was a long wait there. All was dark, and two attendants were sitting in a dimly-lit room. I walked up and down the long platform, thinking I was alone until I discerned some wretched figures sitting against a wall in the background. I had noticed a sack lying at the foot of a lamppost with a small flickering light. Presently one of the attendants came along and kicked the sack with his foot. To my amazement out shot the black woolly head of a little boy and immediately disappeared again. The attendant walked on, but the vision of that child haunted me. I knew I dare not place a coin next to the sack, for by now I realized that a number of eyes were watching me, and that others would snatch it away. I

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THE AMERICAN FRIEND

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Editor

Authorized by The Five Years Meeting of Friends in America

Published Fortnightly at 101 So. Eighth St., Richmond, Indiana

Subscription Price—\$1.50 per Year

Old Series
Vol. XLVIII No. 19

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Entered as second-class matter, March 23, 1918, at the post office at Richmond, Indiana, under the act of March 3, 1897

At Journey's End

ALTHOUGH the editor is hardly more than well on his way toward his summer trip destination, as recorded in his travel stories, he is home again in the flesh and faces a peremptory call for an editorial, and that right off. Unfortunately, the supply of contributed editorials, arranged for in June, was found to be exhausted on his return. Just here, on behalf of the readers as well as editor, may we express our unreserved appreciation of the strong editorial and general contributions which have appeared in the paper during the intervening weeks. We are all deeply indebted to the contributors.

By way of resuming the editorial pencil, we share with readers a few observations that have impressed us on our trip to the Pacific Coast. First, we have again been struck by the diversity—and universality—of the scenic attractions that unite to make “America the Beautiful.” We have yet to be in any State that does not have a definite contribution to make to the composite beauty and loveliness of our country. These beauty spots range from the rolling, wooded countryside, the fertile, open prairies, and the placid lakes and rivers, to the majesty of cloud-piercing mountains, the grandeur of towering forests and the fascination of a high-rolling ocean surf glistening in the sun. Who would presume to set these off, one against another, saying that this is more beautiful, more significant than that? Who would assume that beauty is found in one kind of landscape and not in another? All combine, by their very diversity, to make an incomparably lovely land.

Similarly, we have met many kinds of people this summer, with widely differing backgrounds. To begin with, they have represented numberless vocations in life—their means of making a living. More fundamentally, they have represented many racial and cultural backgrounds—and we have found good in all of them. Here again we have been impressed with the fact that it is the very diversity of racial and cultural origins that has made the distinctive composite that we call America. All have made—and are making—their contribution to American democracy—to the mosaic of American citizenship. We should withstand as a plague, therefore, any movement that would tend to set one group against another, that would seek through pride of race to make one group dominant over other groups, and that would deny to any

group those democratic liberties and privileges that would enable it to make its rightful contribution to our national life and culture. In our democratic diversity lies our national strength.

Quite naturally, our reflections have carried over into the realm of religion. As we review the dark and terrible days in the history of the Christian Church, we find them to have been largely in those periods in which freedom and diversity of experience and expression were proscribed, and uniformity enjoined. However strong the seeming odds against it, the Church could withstand opposition from without when vigorous in pressing forward its divine commission. It could not withstand the deadening effect of the policy of suppressing truth within by crushing the human spirit. This has been true of the Church as a whole, and it has been true of its individual groupings and denominations. The law of freedom and diversity obtains in religion as elsewhere.

This brings us to our concern and hope for the Society of Friends. Not many weeks ago, an English Friend, Horace G. Alexander, had a stimulating article in the *London Friend*, in which he reviewed certain periods of American Quaker history as presented by Rufus Jones in the Rowntree volumes—particularly as they relate to our lamentable separations. He notes how the leaders of the opposing groups—Stephen Grellet, Joseph John Gurney, Elias Hicks, John Wilbur and others—“were devoted and ardent souls, intensely convinced of the truth that they were declaring,” but he finds that each was “lacking in true spiritual humility.” He was unable to see that, however “precious and necessary the truth given to him might be, it was not necessarily the whole truth, and it might still be in the providence of God that some other man, even at the same time, was rightly emphasizing some other aspect which seemed to be contradictory but was really complementary.”

The major lesson which Horace Alexander draws from all this is that “so long as the Society was chiefly concerned for its active witness in the world, it could keep a healthy unity of spirit in spite of vigorous political (and theological) differences.” It is a lesson which Friends should ponder well today. In the face of serious present problems and complexities, on one hand, and of unprecedented openings and opportunities on the other hand, our sense of active mission

should be so keen that we may rise above our differences of background and outlook to match our day with spiritual insight and courageous venture. Indeed, in diversity of approach and in sweet reasonableness of spirit, we should find our strength.

This does not call for anyone to water down his deep convictions, nor does it mean that "just anything goes" in accordance with our claim for tolerance and democracy. This was pointed out clearly in these columns in an article by Lewis V. Benson in our issue for August 14. There are definite Christian fundamentals that underlie the genius and mission of the Society of Friends to which we must hold fast. In

the varying expression of those fundamentals—in word and in action—there must be liberty, and over all a living sense of the unity of the Spirit.

As we have traveled rather widely among Friends these past weeks, particularly among western Friends, we have been encouraged at the way in which they seem to be rising to the present emergency and opportunity. So far as we have observed, this attitude of awareness and response is being manifested quite generally in our various groups. New unity of purpose is coming out of our diversity, out of which should emerge a more vital American Quakerism. In this spirit may we go from strength to strength.

Christianity in the Old Testament

By Harvey Jones

IT IS one of the wonders in the realm of literary experience that, with all the multitudes of books written, the one that is by far more widely read than any other and which holds the greatest human interest and imagination is a book which comes to us from more than twenty-five centuries in the past. This remarkable fact is due to no accident. While it is doubtless true that much of the book's widespread popularity comes from sentimental associations and certain convictions regarding its character and authority, undoubtedly the real explanation lies within the book itself and in its powerful, timeless message to human life.

VITAL TO OUR TIMES

It is our purpose, today, to try to discover some of the rich values coming from the more ancient portions of the Bible. It seems important to re-examine these ancient records because of a general feeling that the Old Testament has been so far superseded by the New that it really has no message for our time; and because conditions of today call for some of those great prophetic utterances, which are still far in advance of many accepted ways of life now. While recognizing the seriousness of many difficulties arising in the course of Bible study, we are not concerned with them today. We feel the force of Mark Twain's reply to one who complained that there was so much of the Bible that he could not understand. The great humorist replied, "The parts of the Bible which give me the most trouble are those I understand the best."

IMPULSED BY A HIGHER POWER

In seeking these richer values of the Old Testament, any open-minded reader will recognize the vastly different levels of moral and spiritual ideals within the book. The Old Testament, we believe, is a faithful record of the experience of

A condensation is offered here of a paper read by the writer at one of the Bible Half Hours given at the sessions of the Yearly Meeting of Friends for New England, held at Ocean Park, Maine, June 24-29.

many individuals and peoples, living under vastly different conditions, with varied degrees of understanding and spiritual insight. Yet with all these variations, the record is that of men and women who believed themselves impelled by a power beyond themselves. Much of the story is that of deed and ways of thinking which, judged by any standards of Christian thought and ideals, are shocking beyond measure. It is not strange to find our spirits revolting at the atrocities of Gideon, Samson, or Deborah, even though they are presented as being under the direction of God. There is no reason to justify or condone these acts or to clothe murder and carnage with a garb of sanctity; yet some considerations must temper our judgment of these revolting scenes. Does any generation have a right to sit in judgment on the conduct of generations in thousands of years past? The appalling thing, for us, should be that our own generation with all its opportunities and revelations of higher ways of living, has made so little advance beyond those days at whose barbarism we so revolt.

When we wonder how early Christian writers could give these names a place in the catalogue of Heroes of Faith, let our judgment on these ancient peoples be on the direction they are moving rather than the place they have arrived. Their recognition of obligation to a higher power, their sense of moving in the direction of an inward light,—these were the elements of faith leading to a perfect knowledge of God's ways and purposes.

Jesus clearly taught that many of the

laws and regulations under which people of the past lived were no longer to be considered fit standards for living in the new day. "Ye have heard that it has been said . . . but I say unto you. . ." Even the law of an eye for an eye was in its day a distinct step beyond the standards of the times—it was a direct protest against an unrestricted spirit of revenge that might destroy an entire city through a wanton act on the part of one citizen. True, it was far from the perfection of human brotherhood, but it was a step upward, and nations of this Twentieth Century which find grim satisfaction in extreme acts of reprisal and retaliation may well consider whether they have even reached the level of "an eye for an eye."

It is no wonder that a people whose history was so marked by evidence of Divine favor and who had been so clearly called to a great and glorious mission as the Hebrew people, should come to think of themselves as particular favorites of the Almighty and that their attitude toward other peoples should be that of utter contempt or of bitter hatred. Yet over against the background of such a great racial intolerance of the Moabites we find one of the most charming gems of all literature in the lovely character of the Moabite maiden, Ruth, who not only won the hearts of all by her beautiful spirit but who became the maternal ancestor of the House of David. Perhaps this is only a step toward the great ideal of human brotherhood that knows no distinctions of race, language, or color, but it is a long step and a most significant one.

EMPTY CEREMONIALISM PURGED

In common with the religious practices of nearly all primitive people, the religious life of Israel was marked by great attention to ceremonial rites and practices. A very elaborate system of sacri-

fices and offerings, great emphasis on the observance of feast days and fast days, colorful temple ceremonies and priestly rituals, these were prominent in their religious activity. Without discussing the spiritual values in these practices we do discover a grave danger that the ceremonial side of religion should overshadow the deeper spiritual and ethical meaning of religious life and experience. Against this dangerous tendency strong warnings were directed by the prophets of Israel. We hear Amos in a denunciation of the whole ritualistic system, "I hate, I despise your feasts, and I will take no delight in your solemn assemblies." With a similar outburst of righteous indignation, Isaiah cries, "I have had enough of the burnt offerings of rams and the fat of fed beasts; and I delight not in the blood of bullocks or of lambs. . . Your hands are full of blood."

By these powerful messages of inspired men, a great religion was purged from an empty ceremonialism and lifted to a higher level of moral and spiritual significance.

FEARLESSNESS A PART OF DUTY

One cannot study the historical parts of the Old Testament without being impressed by the manner in which the prophets of the Lord, with their strong convictions of right, dared express them in places of power and authority. For them the word of the Lord was to be considered before any thought of political expediency or national policy, and they counted it their privilege and duty to demand that kings and rulers give heed to the directions of the Almighty in shaping their policies. In this respect they remind us of many early Quakers who fearlessly presented their concerns before governors, magistrates and officers of state, speaking as directed by an inward light which could not be resisted.

One tendency of the Israelite rulers which the prophets strongly resisted was

that of entering into agreement and alliances with their strong military neighbors for protection against other powerful nations that threatened their safety. This sublime confidence in the protecting care of the Almighty and the assurance that the way of safety could lie only in following his direction stand as a mighty example of faith for all generations. This conviction that God's plan looked toward a better way than that of violence and bloodshed finds noble expression in the vision of Isaiah, which is echoed by the prophet Micah, of a day when "many peoples shall go and say, 'Let us go up to the mountains of our Lord, and he will teach us his ways . . . and he will judge between the nations; and they shall beat their swords into plowshares and their spears into pruning hooks; nations shall not lift up sword against nation, neither shall they learn war any more.'"

AN EARLY SUBVERT

When the city of Jerusalem was threatened with invasion by the armies of the Babylonian king, there was raised the great prophetic voice of Jeremiah, whose patriotic devotion was exceeded by none. He advocated a strict policy of non-resistance. A perfect torrent of abuse and persecution was turned against him, accompanied by charges of disloyalty and treason. By what right can we boast of superiority to this heroic spirit of Old Testament times? It is a great evidence of the noble Christ-like spirit of Jeremiah that after the perils which he had foreseen had come to pass and he could easily have taken a cynical "I told you so" attitude, without the least show of bitterness he devoted himself to giving kindly, helpful counsel to those who before spurned his word.

ANSWERING TO MAN'S DEEPER NEEDS

But, it may be asked, has the Old Testament nothing to teach beyond the legal-

istic requirements, ethical demands and advice in regard to social relationships? Has it nothing to offer to the one who is hungry for the deeper spiritual things of life? To which we may answer that these ancient writings are rich beyond measure in the things ministering to the deep needs of man's inner life and which speak to his condition. Within these pages we may learn of the way into the "secret place of the Most High."

Jesus' reply to persons who asked about Eternal Life was to refer them to the words of the ancient law that went beyond legal demands to the source of the motives and affections of life. His own spirit was fortified against the terrific assaults of the tempter by words from the old book which had become a part of his very life.

GROWTH OF THE CHRISTIAN WAY

Pain and suffering, which had been looked upon as an evidence of divine displeasure, are lifted to the highest possible place in the matchless portrayal of the vicarious suffering of Jesus. "Surely he hath borne our griefs and carried our sorrows, yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities. The chastisement of our peace was upon him, and with his stripes we are healed." Thus did the very spirit of Calvary find expression in the ancient book.

We may well be thankful that God's revelation to men did not end with the Old Testament. We are thankful for the fuller, richer revelation of God's ways and thoughts in the New Testament; but great indeed would be our loss if we could not see the moving of God's spirit and the revelation of the Christian way of life in the scriptures of which Jesus declared, "They are they which testify of me."

Freeport, Maine.

Crepe Myrtle and Morning Glory

By Howard Elkinton

DRIVING across the Mason and Dixon line to the South in the service of Friends, several things happen. They happen very quickly. First, one is aware of the country of the Eastern Shore. To be exact, it is not the Eastern Shore, but the East'n Sho'. It is delightful to trim one's speech, and enjoy the sensation of travelling lighter, more easily and more gracefully, in this area where one is not burdened with the "r" in speaking.

For my son, Peter, and myself, visiting in the service of the Se'vice Committee, our journey really began when we reached this fertile, well-husbanded delta land that lies around Easton, Maryland, on the East'n Sho'. It was there that we came upon, for the first time, the beautiful pink blossom of the crepe myrtle.

The corn was at its greatest stretch, with dusty tassles standing high like silver gray finials. The wide fields had been cleared of hay. In many places the golden

yellow stubble of recently-cut wheat spread away from the road. One has a feeling of abundance and peace and industry in such a farming land. There was everything at the house of N. Emory Bartlett at Teale's Point to confirm this impression of this old Quaker community, visited by both Fox and Penn in the 17th Century.

The moon rose with the fullest possible cheeks over the inlet waters of the Chesapeake Bay. It was late but not too late

to visit James Dixon and his wife, Elizabeth, who lived within a long stone's throw at their home, which had been in the family for many generations. We slid down the long lane toward the water by benefit of motor so silently and smoothly that we hardly disturbed even the nearest night cricket in his serenade. The drive circled between two rows of ancient box. The white house opened its door to greet us. One had the impression that it opened its arms to embrace us, there is such a lively sense of South'n hospitality on the East'n Sho'. The Dixon House, like so many of the old places in that part, lies next to the water, between the farm and some arm of the bay. So it was. We stepped out on a wide green lawn shaded with fine trees and saw the bay shimmer before us, silvered under the light of the full moon.

"Thy father visited us once," said James Dixon. "He stood here and looked across this water as the sun was sinking in the colors of a fine sunset. He stood a long while gazing at it. At last he exclaimed to my father, 'Robert, this is a wonderful sight. I would travel a long way to see such a sunset and to witness this glory of God!'"

We turned indoors after standing for a while in silence under the moonlight. It, too, had in it the glory of God. My mind tarried on the meetinghouse not far away where a general meeting is held once a year. My thoughts dwelt on this family touched so recently with the loss of an only son. I thought of the grain fields through which we had passed and the corn almost ready for the harvest and the Seed that George Fox spoke so much about and the Measure that is within us.

The next day we came upon other Friends in Norfolk and Franklin, Virginia,—and more purple bloom of the crepe myrtle. The Virginia Quarterly Meeting of the Baltimore Yearly Meeting is a consolidation of the Yearly Meeting that was once in Eastern Virginia. This rich country, by point of land, has had its many troubles, once farmed by slaves, then freed by the war and later given to the peanuts, now plagued by the economic distortions of defense. There is something symbolic in the story of General Thomas. It is said that during the Civil War he asked the favor that Federal troops be kept from Southampton County and his neighbors' homes. The Northern troops apparently withdrew from a skirmish at Black Water Creek, according to legend, either repulsed or suddenly sensitive to the request of this Virginian general in the Northern Army. Be that as it may, he had a longing for two swords that hung on the wall of his home, then occupied by his sisters. He sent two messengers to fetch the swords. They found the house and the two sis-

ters. They said, "Your brother, General Thomas, has asked us to bring his two swords to him."

"Our brother?" answered the two sisters in one voice, "We have no brother!"

At Guilford, North Carolina, Friends were in Yearly Meeting session. It was a privilege to be with them, not only for the sessions of the meeting but also to lodge in Founders Hall and join with those staying at the College, at meals and on the porch. A close air added to the heat, but there was no subsidence in the fellowship that becomes the Religious Society of Friends. It was my first visit to Guilford and a helpful thing to see what Friends are doing at this college on the plateau of the Piedmont of the Carolinas.

On the evening of Yearly Meeting Sunday we reached Ararat. Actually, one passes through two Ararats en route to Ralph Levering's Apple Orchard homestead. There is Ararat, North Carolina, and Ararat, Virginia. The Leverings live on the side of the mountain, sometimes referred to as the South Mountain, but happily remembered as Ararat of the Apple Trees. What Ralph Levering and his wife have done in not only planting trees, but in planting homes on the slopes of that cove is a living witness to industry and the good life. It was a joy

to stop in his house and to be with Samuel, his son, and Miriam, the daughter-in-law, and to meet the other members of the families that live in a world framed with apple trees.

We climbed the hill back of the house for a picnic supper. It was the first time we had eaten "dough-boys" or cylindrical biscuit baked on a stick. When the fire had done its stuff and the biscuits were pulled off the stick, there were holes into which Miriam poured delicious preserve, or, perchance, to help home industry, apple butter. The smoke of the wood fire and the aroma of a picnic always cast a delightful spell over food. It was not so much the victuals as the view that held me.

We looked out over the vast plateau stretching to the South. Pilot Mountain was off to the left near the well-named town of Mt. Airy and White Plains, the home of the Siamese Twins in their latter day. Off toward the right were the receding coves of the mountain wall, green in summer leaf. One could imagine the glorious bloom of blossom time and hear in advance the creak of the oxen-drawn sleds as they move down the hillside roads with the apple harvest. We were just above a green band of orchards planted below the cold airs of the high mountain and the winter cold that can sink into the valleys. But we were also with Friends.

Unfortunately, Clara Levering had had a fall so she was in bed for the repair of a vertebra. This did not prevent us from helping her husband drive the cows down from the mountain pasture. We missed her at the poem bee on the steps of the "new house" in which Samuel and Miriam live. What a fine treat to sit in the cool night air with one who had stored his mind with poems of our school days!

"I'm sorry that I spelled the word,
I hate to go above you,
Because," the brown eyes lower fell,
"Because, you see, I love you."

We looked at the stars that shone over the Carolinas. We exchanged stories and poetry as best we could, and in the morning we saw on the slope between the two houses the morning glory as a carpet of heavenly blue.

August 14, 1941.

More than fifty years ago, William Gladstone said: "I am convinced that the welfare of mankind does not now depend on the State and the world of politics; the real battle is being fought in the world of thought, where a deadly attack is made with great tenacity of purpose and over a wide field upon the greatest treasure of mankind, the belief in God and in the Gospel of Christ."

GIVE ME PEACE

After the frenzy of a busy day
Give me peace, O God.

The peace that comes from work well done,

The quiet comfort of a fireplace
With its radiant heat and burning logs,
The silent beauty of an evening in the fields

While the birds sing their lullabies
And I am one with nature.

Amidst the confusion of a troubled world

Give me peace, O God.

The conviction that good must win
That evil's days are numbered.
Give me tranquillity where all is noise,
And comfort when the world is cruel;
Instead of arrogance give me humility—
Instead of hatred—love.

And when life's busy race is run,

Give me peace, O God,

A trust in you so strong

That death will lose its sting.

A weary pilgrim humbly asks of you—
O give me peace!

CARL SIMON.

The writer of the above verses is a nineteen year-old Jewish Protestant refugee, a student at Kalamazoo, Michigan.

West Over Will Rogers Highway

A Case of "Off Again, On Again, Gone Again"

OUR subtitle has reference to Highway 66, over which we made our coastward way. We had left Route 66 temporarily a few miles west of Santa Rosa, turning north to Las Vegas, New Mexico, where at the Emerson home we had met up with our in between daughter, Mary Ellen, who came up from Tucson to complete the family circle for the Pacific Coast trip.

OUR FRIENDS THE EMERSONS

This made it a two-ply family circle gathering, for all the Emersons were at home: Dr. Fred W., head of the Biology Department of New Mexico Normal University at Las Vegas, who has become an authority on the plant life of his adopted State; Elizabeth H., who needs no introduction to the readers of *THE AMERICAN FRIEND* and certain other periodicals, and who contributes largely to the literary and cultural life of the university community and city; Grace and Olive, both talented musicians, trained not only to demonstrate their musicianship but to teach the sweet mystery of Orpheus to those who know it not. Their mother credits her daughters' musical ability to their Rees forbears. We gently remind her that she overlooks their father's prowess as a basso member of the old Earlham Glee Club, than which there was no whicher. As a warbling colleague of Fred in that club, we know. Grandfather Emerson, Millard F., who lives in his own comfortable home just around the corner, and whose genial humor faileth not, was among us to complete the family circle. As college associates, as former neighbors and as long-time friends, this was a joyful and long-anticipated reunion in Las Vegas.

IN OLD TOWN OF LAS VEGAS

In the afternoon we were shown some of the unique features of Las Vegas. The first thing to attract our attention was the fact that Las Vegas is not one but two cities—two distinct municipalities, each with its own city government. We had entered through Old Town, which is wholly Spanish-American (not Mexican, if you please), and which had its peculiar appeal to us. Across the small river which bisects Las Vegas, one enters another world—a modern, more or less conventional American town to which we are all accustomed.

Naturally, we did our sight-seeing in Old Town, where the community life seemed to focus in the plaza or park on a Sunday afternoon. From across

the street came the blatant strains of spirited music, and on entering a circular hall through a narrow doorway we found swarthy folks of all ages stepping zestfully to the popular strains of the orchestra. Near by, we entered the old Catholic church where we stood in quiet and reverence. Differ as we may in creeds and ceremonies, we are invariably impressed on entering these old churches and missions, with the atmosphere of worship and reverence which they have maintained through the long years. On this occasion we "took sanctuary" in the Catholic Church quite literally, finding refuge from a shower of near cloudburst proportions which flooded the streets.

A PROCLAMATION OF POSSESSION

On one side of the plaza, a plaque is mounted on a petrified tree trunk stating that on that spot General Stephen W. Kearney issued a proclamation on August 15, 1846, claiming possession of the northern territories of Mexico for the United States. We later found two or three similar plaques elsewhere, indicating that not only General Kearney but others had been quite generous in making such proclamations of possession at the expense of our southern neighbor, Mexico, against whom we had waged a successful aggressive war. We are reminded that several years ago, when a group of business and professional men were talking of modern examples of international brigandage, one member of the group spoke up to declare with pride that there was no blot of that kind on our national escutcheon. "How about Mexico?" he was asked. In all seriousness he replied, "Well, we didn't take any more than we needed, did we?" Maybe not, but we took just about everything in sight. Thus spoke the patriotic, one hundred per cent American.

Following a family dinner party, our day was rounded out with an evening drive out over the New Mexico mesa; with that and with a call from fellow spirits in the persons of youngish Mr. and Mrs. Nelson Wurgler, former Hoosiers. He is pastor of the local M. E. church, with which the Emersons are identified.

AT THE UNIVERSITY ASSEMBLY

Next forenoon we looked in at the University, whose large summer school was in full blast. Fred Emerson cheerfully showed his laboratories to an amateur visitor who is much more at home with a pencil than with a microscope

and test tube. In attending university assembly, we were more interested in the audience than in the program. One could not find such a student body, a large part of which was manifestly Spanish-American, elsewhere than in this southwest country. The program consisted of a series of war pictures from England and Europe, sent out, with a speaker, by the British Information Bureau. Thus was war propaganda still on our trail.

NEW MEXICO—A SKY BLUE LAND

New Mexico arrogates to itself various prideful terms such as "The Land of Enchantment," "The Most Historic State in the U. S. A.," and "The Sunshine State." All seem to have a good degree of justification. On this perfect day we paid free tribute to its warm but invigorating sunshine and to a marvelously blue sky, across which heavenly expanse summer day picture clouds floated lazily. It was on such a day that we enjoyed a bountiful buffet lunch under the spreading Elm tree in the attractive garden of the Emerson home, shortly after which we said our fond farewells.

CAPTIVATED BY OLD SANTA FE

Now on to Santa Fe! A two hour ride brought us to this focus of early western history—oldest seat of government in the United States, which claims the "most interesting fifty-mile square" in America. What a revelation to us was Santa Fe! We knew something of its rich historical background, of the romance of the Santa Fe Trail, and friends had spoken of its attractiveness. Still we were not prepared to be so captivated by the ineffable charm of this ancient center of history and Indian culture. No wonder it has become a retreat and home for artists (including Quaker-bred Olive Rush from Indiana), as well as a Mecca for the historically minded. And we had prepared to give it but two or three hours in passing! It should have been at least two or three days, except that, after all, we were not out primarily on a historical expedition.

A RIVAL OF ST. AUGUSTINE

In brief, Santa Fe is a formidable rival of St. Augustine, which, as some readers may recall, we exclaimed over in delight a year or so ago in these columns. It rivals the Florida city in claims to antiquity, in atmosphere, in the distinctiveness of its architecture and appearance, and in the impressive-

ness of its mountain setting. Immediately you not only see Santa Fe—you feel it, in every historical and artistic pore of your being. As a modern city, as well as an ancient one, it is true to its original pattern, its architecture conforming quite consistently to the Spanish-American, adobe style of building. An exception to such pleasing conformity is the nondescript State House, for which, of course, Santa Fe cannot be held responsible. On the other hand, the Santa Fe post office is true to the prevailing type, harmonizing with the historical and artistic background. Even the five and ten stores conform to the local pattern.

Santa Fe presents a historic span of 405 years, dating from the visit of Cabeza de Vaca in 1536. Four years later the more famous Spanish explorer, Coronado, made his memorable explorations in this section. The first actual Spanish settlement dates from 1598. As already suggested, Santa Fe takes a focal place in more modern American history in the saga of westward exploration and migration, as the terminus of the old Santa Fe Trail.

IN OLDEST CHURCH IN U. S. A.

Our first call in Santa Fe was at the San Miguel Church, the oldest church in the United States, and still used for regular services. Thus, more or less appropriately, it is referred to as the Cradle of Christianity in America. While some date it back to 1541, it is generally conceded as early a date as 1607. The original walls remain in the present structure. We were attracted to the San Miguel church bell, called the San Jose bell from its inscription in Spanish which reads, "St. Joseph, pray for us." Cast in Spain in 1356, it was brought to Santa Fe in 1712. We were not content until, by the leave of the padre, we lightly struck the clapper to the bell to enjoy its deep melodious tone.

Immediately adjacent to the church stands what Santa Feans claim to be the oldest house in the United States—blandly oblivious to the same claim made by St. Augustine for an antiquated house which we visited in 1940. So far as we learned, Santa Fe still concedes to its Florida competitor unchallenged possession of old Ponce's fountain of youth. As a matter of fact, however, we are inclined to doubt whether Santa Fe ever heard of St. Augustine.

AT THE PALACE OF THE GOVERNORS

Our chief interest was found in the low, rambling building just off the Plaza, which was long the residential seat of the Spanish governors of New Mexico, and which is known as the Palace of the Governors. It constitutes another "first" as the oldest governmental building in

the United States. It now houses the State Historical Society of New Mexico and the Museum of History. We fain would have lingered and looked to the saturation point had time allowed. We happened to meet up here with a veteran of the U. S. Forestry Service with headquarters at Albuquerque, who said that he made it a point to visit the old Palace and Museum at least once a year. Would that we were near enough to do likewise! (Now don't ask us how often we frequent the remarkable historical museum in Richmond!)

TWO EXHIBITS OUT OF MANY

Of all the exhibits displayed, we pause to mention but two, which particularly appealed to us. First, the two or three ancient stage coaches which once made their adventurous and precarious way over the Santa Fe Trail, carrying passengers, mail and express. One coach bears the visible marks of attack by bandits. The other intriguing exhibit was the chair in which General Lew Wallace, who was Territorial Governor from 1879 to 1881, wrote the concluding chapters of "Ben-Hur."

On the opposite side of the Plaza is the State Art Museum, but we forbore reflecting upon it—and upon ourselves—by assuming that he who runs may see. Turning regretfully away, we made our last call near by at the St. Francis Cathedral, principally for its connection with Willa Cather's "Death Comes for the Archbishop." It was begun in 1869 by her "Bishop Latour," on the site on which an early church had been erected in 1622.

After these brief glimpses of this enchanting old town—one hardly thinks of it as the capital city of New Mexico—we had to be on our way in the late afternoon. We were mindful, not only of the charm and interest of the city itself, but of the numerous picturesque Indian and Mexican villages within a radius of several miles, each more or less a center of the distinctive life, customs, culture and handiwork of these native peoples of the Great Southwest. All of which adds up to justify New Mexico's claim as the Land of Enchantment.

AN EVENING IN ALBUQUERQUE

Enhancing this enchantment was the wonderful drive which took us from Las Vegas to Santa Fe and on to Albuquerque, the metropolis of the State. After getting satisfactorily located in cabins (our chance acquaintance in the Palace of the Governors told us there were more than one hundred auto cabin courts in Albuquerque), we used the remaining daylight to drive out around the State University, in which we were interested on two or three counts. First, personally, inasmuch as the

"grand old man" of the University who had so large a part in its development, was the late Professor Charles Hodgkin, from near Richmond, uncle of Nellie H. Markle, and brother of our own Earlham history Professor, Cyrus W. Hodgkin. We were also interested in it as a relatively new university which has adapted its architectural scheme to its locale, following the Spanish-American motif.

At Albuquerque we were "on again," and next morning were "gone again" over Route 66. The day's ride offered much to justify our claim for this arterial highway as a highway of wonder.

WE VISIT AN INDIAN PUEBLO

Our first stop was made, after an hour's drive, at Laguna Indian Pueblo, a typical three or four storied adobe village rising from the banks of the river that curves around the pueblo. Across the river lie the fertile farms of the villagers, on which they raise horses, cattle and sheep. A few miles farther south is the better publicized Acoma Pueblo, known as the oldest continuously occupied village in the United States.

Hardly had our car come to a stop in the village before little pieces of pottery made in the pueblo were displayed to us for sale, and three or four grinning urchins offered us the privilege of taking their pictures at five cents per head, this proving but an initial overture as a preliminary basis of negotiation. Our prize picture is that of Mary Ellen conducting the negotiations, she being the thrifty and canny member of our party as benefits a major in Political Science.

Our two chief points of interest in the pueblo, apart from the closely built living quarters of the villagers, were the San Jose Church, dating from 1699, and the central plaza where focuses the communal life of the pueblo.

DEN OF DEATH ON THE DIVIDE

Along in the middle of the forenoon we came to the Continental Divide, which appeared to be only a geographical expression, as there was no visible evidence of elevation or watershed. It was marked by a gas station, a curio store or two, a docile donkey, and by a dummy bucking broncho, on which susceptible tourists were being hoisted for pictures to send to the home folks. Plus these markings of the Divide there was an open-air zoo, featured by the "Den of Death"—a small enclosure containing several diamond rattlers. Among these was a very rare specimen of a white or albino rattlesnake, and the proprietor or snake shipper was bemoaning the fact that he would get no more for the albino than for its common, every day coiling compatriots. Commercially, it was just another snake. Indians bring in the reptiles from the surrounding country and sell them to this

entrepreneur, this middle man in snakes, for shipment. Some business that! We were more diverted at seeing a cage containing two kittens—a wild bobcat (or bobkitten) and a house kitten—and noting how the tame kitten was bullying its wild companion at will. Perhaps it was just a case of the female of the species being more terrible than the male, wild though he might be.

FOOD AND ROMANCE IN GALLUP

Noontime brought us to Gallup, known as the Indian capital of the Southwest, where our family group separated for lunch. For hundreds of miles our youngest daughter, Elisabeth, had been intrigued by the ingratiating signs extolling the attractions of the El Rancho Inn, which had come to embody for her the charm and atmosphere of the western, cowboy cattle country. It did prove to live largely up to its promise, as indicated in the legend carved on the ox yoke above the entrance: "Dedicated to the Charm of Yesterday and to the Challenge of Tomorrow." So to El Rancho repaired our two girls for an atmospheric lunch, while the rest of us resorted to

the more prosaic Fred Harvey restaurant, which, however, has a substantial prestige which even the more colorful El Rancho cannot eclipse. The main point to this little adventure in food is that all of us lunchd well in Gallup that day, atmosphere or no.

PAINTED DESERT A REALITY

That afternoon, crossing into Arizona, we came to the Painted Desert—and the name is no mere fancy. With all the varied colors that mark the desert generally, something remarkable in color effects would naturally be expected of a place singled out to bear the specific name. Such expectations are justified. We drove out to the rim of the plateau overlooking the desert to the north, and gazed at the scene before us in wordless admiration. Clouds floated across the desert, and in succession of sunshine and shadow, the desert tints shifted in turn from varying shades of green and yellow and pink to the deeper tones of maroon. It was a picture which no other than the Great Artist could paint.

Nature is prodigal of its wonders in this area. A few miles south of the highway,

across from the Painted Desert, is the famous Petrified Forest—in reality a series of forests—which surpassed our expectations in extent and impressiveness. Our first thrill was Agate Bridge, consisting of a huge petrified log which spans a draw or ravine. But this was just an appetizer, so to speak. Soon after, we drove through a hillside section in which a large area was literally covered with petrified stumps and logs. Even so, the grand climax came at Rainbow Forest, lying back of the government museum. Its name suggests the brilliant coloring of the fallen "trees." Here lie giant monarchs, some five or six feet in diameter near their base, all but stupefying the imagination at the thought of the numberless milleniums represented in the mineral process whereby these prostrate trees were transformed into replicas in stone.

Thinking deep thoughts and long thoughts, after this glimpse through the twilight corridors of an unrecorded past, we drove westward in the cool of the evening to Winslow, where we called it the end of another eventful day of our journey over Highway 66.

W. C. W.

Western Yearly Meeting

By Esther Littler

THE friendly trees on the grounds of Western Yearly Meeting began their annual benefactions to arriving Friends on Monday afternoon, August 18, when the Meeting on Ministry and Oversight convened in its 84th assembly. Russell E. Rees, Chicago, was re-named Presiding Clerk and Mildred Rinard, Mooresville, Recording Clerk. A panel discussion was conducted on "The Relationship of the Pastoral Committee and the Pastor in a Meeting." Anna Jane Maris of Paoli Meeting steered discussion in which Sumner A. Mills, Simon N. Hester, Maude Carter Smock and John R. Walter participated. Many helpful ideas were expressed and some intriguing questions raised. Regularity of time and place of meeting; prayer as a means to unity; equality of purpose, opportunity and labor; a plea for tolerance and the recognition that pastors are ministers of the gospel as well as meetings; the conditioning of bodies, minds and spirits to the supreme purpose of the Church—worship: these were recommendations of ministers and members for the harmonious relationships conducive to a growing meeting.

Fredric E. Carter, presiding at the evening presentation service for ministers recorded during the year, spoke on the challenge of the Cross in its relation

to every life. Those presented were: John M. Retherford, Rush Creek; Elmer Merrill, Newberry; Lewis V. Benson, Evanston; Harold and Helen Reeves, Gray.

An address on "The Distinctive Contribution of Friends Today" was given by Percy M. Thomas, Educational and Promotional Secretary of the Five Years Meeting. The moulds into which Friends have settled were classified as traditional, formal and hybrid; our contribution to society and to religious thinking as being a heightened "sense of that which is vital"; a clarified belief about the nature of God, man and authority which has resulted in the activities by which we are known. It was an unusually illuminating analysis, an appropriate prelude to the week's sessions.

Attendance from Tuesday to Friday was very good, each day bringing Friends from home and away from home, adding that world-wide touch that makes us all feel at home where Friends are found.

All Clerks were reappointed except one: Albert L. Copeland, Presiding; Homer J. Coppock, Recording; Lilith M. Farlow and Rachel E. Johnson, Reading; Orval D. Dillon, Announcing, replacing Orval H. Cox, removed to Iowa, who had served for thirteen years. Rowena Wil-

liams, Mooresville, and Thomas Rees, Chicago, served as pages.

Edward Mott brought a gospel message based on I Corinthians 2:5 on Tuesday evening. Contrasting the wisdom of men with the wisdom of God, he said, "Men are fighting today because they have reversed God's order and are seeking first the kingdoms of this world."

The report of the Bertha Ballard Home Association was read by Helen Carter Spradling. The Home, located at 411 North Delaware Street, Indianapolis, is administered by a group of women of First Friends Church assisted by an advisory board consisting of one member from each Quarterly Meeting. It has had its capacity of residents all year with a standing waiting list. Caroline Carter of Plainfield spoke briefly of her impressions of the Home from the standpoint of a first visit.

During the year many loved and valued members have gone from us. About seventy names were read and written memorials prepared for Samuel H. Osborn, Minister, Newberry Meeting; and for these elders and members: Joshua Hadley, Hadley Meeting; Henry Craig, Sugar Plain; Jane Ethelean Banta, Hopewell; William B. Lindley, Blue River; Ivy Horney, Hortonville; Aubrey F. DeLon, Kokomo; Clinton B. Walthall, Newport;

Marianna Brown, Carmel. Vocal tribute was paid to many, including Marcia Furnas, who has served as Yearly Meeting Custodian of Records. After reverent pause, Luther Addington gave a memorial message. Something of the essence of these lives was conveyed in this hour, a deepening realization of the dignity and glory of Christian character.

The report of the Committee on Christian Stewardship indicated increased interest due to gains in number of those who tithe and give systematically. John Compton, pastor of the Friends Church at Anderson, ably addressed the Meeting on "Proving the Sincerity of Your Love." A Stewardship Cafeteria Supper and program was addressed by Percy M. Thomas.

The Prohibition and Public Morals Committee's report was read on Wednesday evening. Although much work has been done it is an area which cannot safely be neglected and one especially related to current problems. An oratorical contest in which five young people participated included: Harriet Elliott, First Friends, Indianapolis; George Reichard, Jr., Ridgefarm; Thomas Rees, Chicago; Margaret Partington, Bloomington; Helen Ramseyer, New London. Prizes of ten, five and three dollars were awarded Harriett Elliott, George Reichard, Jr., and Margaret Partington. Bibles were given the other contestants.

Thursday, "Missionary Day," began with a Missionary Breakfast at which Dorothy S. Pitman led devotions and Edward Mott spoke.

Geraldine Hadley Moorman, new statistical secretary, drew a numerical picture of our sixteen Quarterly and seventy-nine local meetings. We have 12,570 members, having suffered a net loss of forty-eight. Last year's loss, however, was more than twice as large, and as meetings are still revising membership lists it is to be expected that the housecleaning process is not a permanent condition. The smaller meetings are gaining and the sixty-six births are an encouraging promise of growth.

Reports on State of Society indicated an awareness of today's needs, a consciousness of rich possibilities of service, a recurring note of faith and hope.

The Evangelistic, Pastoral and Church Extension Committee noted as material evidences of progress an increase in pastors' salaries, a reduction of indebtedness and thirteen dedications of church property during a five-year period. Pastors leaving the Yearly Meeting are: Donald Spitler, Orval H. Cox, Eldon Farmer, Harold and Helen Reeves, and George Phelps. Incoming pastors are Elmer H. Brown and Murray C. Johnson.

The Executive Committee recommended the reappointment of Fredric E. Carter as General Superintendent; the adoption of \$10,000 as our United Budget

goal; and full support of the Civilian Public Service program. The Meeting approved each of these. Errol T. Elliott, reviewing the year's work, commented on the tangible evidences of growth evidenced by new parsonages and increased benevolences; on the intangible as expressed in a sense of unity and the interest aroused in Civilian Public Service.

Fredric E. Carter gave his fifth annual report, referring to the report of the Evangelistic Committee and to a stimulation of interest in all departments as factors pointing to growth. In his "Outlook" for the new year he said: "We are looking in the wrong direction. We should see Jesus instead of Mars; the Cross instead of the swastika. We should hear the call to advance, not retreat." He urged an emphasis on Evangelism, Peace and Missions and a spiritualization of the whole church program.

The Women's Missionary Union re-elected Rachel E. Johnson as president; Dessie C. Hershey, Carmel, vice-president; Achsa Chapman, Bloomington, second vice-president; Jeannette Randall, Carmel, secretary; Helen Carter Spradling, Indianapolis, treasurer. Elizabeth Haviland spoke to their noon meeting on her work in Africa.

Thursday afternoon featured the address of Robert L. Simkin who has worked in West China for thirty-five years. "China in the World Today," his theme, was prefaced by a geographical and historical description of the nation boasting 20 per cent of the world's population and whose province of Szechwan has a population equal to that of the United States. The years of progress from 1930-1937 followed by the Japanese invasion in 1937 were outlined. The influx of thirty million people from east to west China, bringing a mingling of people and culture, he believes to be an unprecedented missionary opportunity, the beginning of a great new day for China. Christianity is welcomed as never before, he said, and Japan can never subdue the Chinese.

Errol T. Elliott spoke on the spiritual foundations underlying our peace testimony at a Peace Supper, calling attention to the fact that the materials that make for war or peace are found in our daily lives.

At the evening session, under auspices of the Peace Committee, Sylvester Jones introduced eight young men from the Civilian Public Service Camp at Merom: Howard Alexander, Cleveland, Presbyterian; Holman Whitson, Cleveland, Islam; G. Alex Stach, Letcher, South Dakota, Friend; J. Arthur Chance, Wichita, Kansas, Friend; Samuel Bertsche, Hutchinson, Kansas, Congregational; and Ralph Wood, Westfield, Ross Marwuis, Indianapolis, Donald Morris, Kokomo, Friends. A much appreciated feature was the quartet and the solo by Holman

Whitson, Negro, adherent of the Moslem faith. A new sense of the poignancy and pathos of the world's suffering came to us as he sang James Weldon Johnson's "God of our weary years, God of our silent tears."

Thomas E. Jones, Director of Civilian Public Service, flying ambassador for the "Creative Pioneers," was the speaker. If Tom Jones is ever at less than his best it is not when talking about Civilian Public Service. "Here is something new," he said, after describing each camp and its project. "These boys are the harbingers of a new day; bridging gulfs, interracial, interreligious; each a tiny cell in a chain across America." He challenged each meeting and member to begin living in the same spirit, throwing off inertia, taking responsibilities too often shirked.

The Literature Committee's report revealed a steady increase in interest and activity. The Reading Course, in its tenth year, was participated in by fifty-seven meetings and 335 recognitions were given. The Lending Library has enlarged in volumes and readers each year. Harlow Lindley, Director of the Ohio State Archaeological and Historical Society, addressed the Meeting on "Quaker Literature." He asserted that a live Quaker must read in order to implement thinking, to orient himself to his denomination, to preserve the individuality of Quakerism.

The report, recognitions and awards of the Christian Education Committee were presented on Friday afternoon. Grade "A" Bible Schools receiving Christian flags were: Courtland Avenue and Union Street, Kokomo; Hortonville. Ribbons were given to Plainfield, Second Friends, Indianapolis; Friends Chapel, Georgetown and Mooresville.

Raymond Stout of Paoli was appointed on the Earlham College Board of Trustees to fill the place of Murray S. Barker, resigned. Lilith M. Farlow was named to fill the unexpired term of Marianna Brown, deceased.

President William C. Dennis reviewed the year's work and activities, speaking especially of Earlham's contribution to the Society of Friends and restating his own stand and that of the college in regard to war.

The Earlham and Young Friends Supper attracted about 140 guests. Lilith M. Farlow presided, with Millard S. Markle as toastmaster and the Earlham Trio and Paul Waggoner, pianist, as musicians. Brief talks were given by George Reichard, Jr., Joe Stack, Carol Barnett, Agnes Calvert Hole, Marcus Kendall, and President Dennis. Albert Copeland concluded with a tribute to Marianna Brown. Next year's committee is: Pauline Pritchard, Sally Kendall Nicely, Lilly Mills Hiss.

Professor Murvel R. Garner, speaking

under the joint auspices of Earlham College and the Christian Education Committee, presented a picture of human nature and progress viewed from the standpoint of a biologist. He traced the beginnings of life to the present day with the queries: What are people like? What have they been like? What is the Christian movement? What is Quakerism? Our present dilemma, he said, is what to do about *things*.

Each morning we turned our minds from close attention to business details as Percy M. Thomas led us in consideration of the theme, "Personal Salvation." His interpretation of John 10, revealing new heights and depths and outreaches of an old phrase, so lifted our spirits that we felt: Yes, this is what all the rest is about!

The Junior Yearly Meeting held its eighth assembly in the high school building with Wilna Moon as superintendent, assisted by Martha Barker and Deloris Adams. Their Presiding Clerk was Mary Maxine Kendall, Recording Clerk, Betty Long, Announcing Clerk, Bobby Long. Mildred Hinshaw, Religious Director, First Friends, Indianapolis, assisted by Edith Hill of Westfield, directed the older young people.

Allen N. Reynolds, Charles E. Hiatt, J. Grant Johnson, Thomas O. Wilcoxon, L. O. Brown, Lee Guyer and I. Lindley Jones brought messages at the morning meetings for worship in the tent. Glen and Mildred Rinard led the Saturday evening meeting.

E. Leona Wright, minister of music at First Friends, Indianapolis, most acceptably directed music again this year. An electric organon obtained through the courtesy of an Indianapolis firm added to the enjoyment of music lovers.

The Sunday morning meeting for worship is always a uniting experience crowning the week's activities, beginning a new year. The message of Percy M. Thomas on "The Eternal Nature of the Kingdom" was uniquely suited to the occasion. In the afternoon, Edward Mott explained Friends' interpretation of communion, using Matthew 26:26-28 in an original, helpful exposition best summarized by Weymouth's version of Ephesians 5:18b: "Drink deeply of God's Spirit."

Almost without exception the impress of war was discernible in every session. A Canadian clergyman, when asked by a German lady why the churches did not do something about the war, replied: "There is nothing going on in Europe that has not been in my own life." So we, uncomfortably reminded that our own lives and local meetings are not yet without blemish, face a new year of inner and outer conflict believing that "Christianity has the answer," if we seek and follow it.

YEARLY MEETING CONVENES AT WILMINGTON, OHIO

BY HELEN LOUISE WOOD

Wilmington College Campus, with its lovely green trees and verdant grass, and the stately buildings of the College formed a beautiful setting for the fiftieth annual session of Wilmington Yearly Meeting, August 11-17, 1941. Representatives and Friends from the three Quarters in Ohio were present; also our meeting was enriched by the presence of twenty-one Friends from our Quarter in Tennessee and several guests from other Yearly Meetings.

The first day of Yearly Meeting was taken up with the work of Ministry and Oversight. Many times during the day we were reminded that the Ministers and Elders are responsible for the care of the flock. "The church ought to be the center of religious and social life. It is the salt of the earth, and we must get that salt to the people who need it, where it will produce wholesomeness out of the present filth."

The business of the Yearly Meeting was efficiently conducted by the clerks: Presiding, Howard McKay; Recording, Ada Greene; Reading, Elizabeth Beals, and Announcing, Orville Hunt. We were greatly aided by the sympathetic understanding of our Yearly Meeting Superintendent, Wendell G. Farr, who was reappointed for the coming year. All foreign epistles were read, and an interesting digest of the American epistles was presented. This year the reports of the standing committees were printed in booklet form and given to Friends for study throughout the week.

We noted with sorrow the death of W. E. Bogan, who had served faithfully as minister in Wilmington Yearly Meeting for twenty-five years; but we were glad for the recording of two new ministers during the past year: I. Mack Jones, recorded in Knoxville, Tennessee, and Loren S. Hadley, recorded at Wilmington, Ohio.

Robert Simkin, West China Union University; Elizabeth Haviland, Kenya Colony, Africa; Howard Elkinton, representative of the A. F. S. C. who has just returned from Europe; Percy Thomas, Indiana Yearly Meeting; Merle Davis and his wife, Carrie, Richmond, Indiana; Murvel R. Garner of Earlham College; Chase Conover, of the C. P. S. Board; and A. Ward Applegate of Wilmington Meeting added greatly to our worship with their presence and addresses. Dr. W. W. Comfort, President Emeritus of Haverford College, delivered four addresses, three of which were biographical sketches of William Penn, John Woolman, and Stephen Grellet.

Special features of the Yearly Meeting included a Building Ceremony on

Tuesday afternoon dedicating the new library that is being constructed on the campus, Wilmington College Commencement on Friday afternoon, the Missionary Breakfast on Thursday morning for missionaries and members of the Missionary Auxiliaries, the Educational Dinner at Denver Hall for all Friends who have attended or taught in Friends' Schools and their guests, and on Wednesday night, the attendance of the Men's Friends' Fellowship League in a body. This is a group of young men who organized themselves spontaneously for the care, both financial and spiritual, of C. O.'s within the Yearly Meeting. It was an inspiration to see them and hear them sing, "We Would Be Builders." We note here the presence of Lewis Probasco at one of the sessions. He was on leave from the C. P. S. camp at Merom, Indiana.

Young Friends held their forum every afternoon and conducted the Friday evening session. This included a picnic supper, vesper services, worship, special music, and a lecture by Dr. Comfort. Children's work was given special attention this year by Jeanette Hadley, who was present throughout the Yearly Meeting. They had handcraft classes every morning, closing just in time to attend the noon devotional period with the older Friends. Then each afternoon they conducted their own Junior Yearly Meeting and worship service.

In closing this fiftieth session of Wilmington Yearly Meeting we looked ahead to the fifty-first session anticipating for that time our fiftieth anniversary, yet looked back to the statement made by Thomas R. Kelly which was read at the opening session:

"It is given to us to be message bearers. It is a great message which is given to us, good news indeed, that the light overcomes the darkness. But to give the message, we must also be the message!"

And we prayed that we would be that message throughout the coming year.

A WORD TO CONTRIBUTORS

On returning to the office after an absence of several weeks, we find a considerable accumulation of contributed matter which has not yet found its way into the paper because of the limitations of space. We refer particularly to letters appropriate for our Forum columns.

The urge to discuss freely matters of current interest, with emphasis upon the proper Christian and Quaker attitude toward the war, is to be encouraged, and we assure contributors that their letters and articles, some of which are already in type, will appear as soon as possible.

THE EDITOR.

SUMMER'S CAMP PROJECTS REVIEWED

In proof of their "good neighborliness," seventy-two American college students have completed volunteer work projects in Latin America. . . . Twelve boys returned from Puerto Rico on the S. S. Algonquin, reaching New York, August 27. Living in a camp near Cibao, they helped the peasants build a brick school house. In the evenings and over week ends they studied the problems of poverty, depleted land, lack of educational facilities and poor health. This eight week project under the sponsorship of the A. F. S. C. was in charge of Forrest Comfort, a Quaker teacher in Lansdowne, Pennsylvania.

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On August 28, sixty students returned from their summer in Mexico. Half of them worked in the Laguna rehabilitation area near Torreon, helping to build a cotton gin for use in the small new towns in the vicinity. The Laguna Seminar was directed by Dr. Harold Clapp, of Grinnell College, Iowa, and Wanneta Chance of the Philadelphia A. F. S. C. office. The others were in Tuxpan, Jalisco, working in the hospital and helping rebuild the homes and schools destroyed by the March earthquake. At the end of the summer the members of the Mexican Seminar spent some time in Mexico City studying local and international problems under the guidance of government leaders. . . . The earthquake work, which was under the direction of Thomas Potts of Philadelphia, will continue until January with fifteen volunteers directed by Dr. Asa W. Potts, brother of Thomas Potts.

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Three-hundred A. F. S. C. summer work campers lived and worked in mining areas, industrial towns and among sharecroppers and migrant workers of this country, where they studied cooperatives, housing problems, race relations and pacifism, and built playgrounds and houses, made gardens and did other reconstruction work.

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These summer projects of the American Friends Service Committee are open to all students, regardless of race are creed.

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On August 28, Civilian Public Service Camp No. 18 was opened near Marion, North Carolina, with sixty boys assigned to arrive there on that date. The acting camp director is Arthur Gamble, while Raymond and Helen Binford of Guilford College are associate directors in charge of education and recreation. Edith Kelsey, who was at the Abbeville Work Camp this summer, is serving as nurse; and Bertha Otis, a member of the Hartford, Connecticut, Meeting, and who has

been at the work camp at North, Weare, New Hampshire, is serving as dietitian. The significant work of the boys will include development of park areas of the Blue Ridge Parkway, which extends from Roanoke, Virginia, to Ashville, North Carolina, along the famous Sky-line Drive.

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A number of Friends have offered to share their canned vegetable and fruits with the C. P. S. camps. The directors of these camps assure us that they will gratefully receive any such offers, inasmuch as the prices of food are rising, and it is desirable to keep the cost of living in the camps as low as possible. Any Friends who have canned fruits, vegetables or meats which they wish used in this way may contact the camp director of the camp nearest them. The names and addresses of these are listed:

Civilian Public Service Camp No. 2
Box 216
Glendora, California
Director, Edwin B. Newman

Civilian Public Service Camp No. 3
Relay, Maryland
Director, Eugene S. Wilson

Civilian Public Service Camp No. 9
Petersham, Massachusetts
Asst. Director, Stuart MacMackin

Civilian Public Service Camp No. 10
Royalston, Massachusetts
Assistant Director, Denny Wilcher

Civilian Public Service Camp No. 12
Cooperstown, New York
Director, C. Mervin Palmer

Civilian Public Service Camp No. 14
Merom, Indiana
Director, Claude Shotts

Civilian Public Service Camp No. 18
Marion, North Carolina
Acting Director, Arthur Gamble

CANNED GOODS ASKED FOR MEROM C. P. S. CAMP

Friends Civilian Public Service Camp at Merom, Indiana, can use canned fruits and vegetables, as well as other materials needed in a well conducted camp.

Arrangements will be made to receive and place on exhibition at Indiana Yearly Meeting, September 23 to 28, such foods and materials as may be brought. A group of men from the Merom Camp will be at Yearly Meeting on Thursday evening when Thomas E. Jones will speak. Arrangements will be made to transport the foods and other materials to the camp. The camp will save your jars and return them to you when the contents have been used.

Additional information can be obtained by writing to Fred E. Smith, 114 North 12th Street, Richmond, Indiana.

"A CHRISTIAN EMERGENCY" FACED BY IOWA Y. M.

BY VIOLA M. BRAZELTON

The seventy-ninth assembly of Iowa Yearly Meeting of Friends convened at Oskaloosa, Iowa, August 18-24, 1941, with an unusually large attendance throughout all the sessions. A marked degree of interest, also most favorable weather, made the occasion a most memorable one.

Epistles from the various Yearly Meetings, with the exception of Germany and Japan were read. Each epistle in a very touching way conveyed a message of love and good-will and a seeking toward the higher things of life, through which the church might be able to find its place in a world torn by greed, jealousy, and hate.

Quietness pervaded while a capacity congregation listened as Thomas E. Jones, of the Civilian Public Service, pointed out the responsibilities of the church today to the youth of our country, confronted as they are in making decisions between combatant service and pacifism. He emphasized that we are in "a Christian emergency for God" and the only way out is by a consecrated life that cannot be influenced by any fears other than the fear of disobeying the will of God.

One hundred eighty women were present at the missionary luncheon and meeting.

Robert Simkin, for thirty-five years a missionary in China, told of conditions there and stressed the unlimited opportunity for the church at this time in Western China.

Clara Ford, a returned missionary from Africa, graphically described the mission and gave a detailed report of the missionary work as it is being carried on in Kenya Colony, British East Africa.

Robert Cope of Wichita Meeting gave a brief review of the setting up of the Yearly Meeting in Jamaica.

The report of the Finance Committee of the Yearly Meeting, as well as that of the Board of William Penn College, was received with a spirit of rejoicing and due appreciation was given to the excellent management of those in charge. The contribution to the United Budget for this year exceeded the previous year's amount by \$800.

Edgar H. Stranahan, the efficient Clerk, saw that all matters of business pertaining to the Yearly Meeting were speedily transacted in a spirit of love and cooperation.

Richard R. Newby was retained as Yearly Meeting Superintendent.

Visiting Friends, with minutes, were present from Kansas, Western California, Baltimore and Indiana Yearly Meet-

ings. Most noticeable was the fact that seven different quarterly meetings of Kansas Yearly Meeting were represented.

Throughout the sessions, the presence and messages of Willard O. Trueblood, John Wright, L. Clarkson Hinshaw and others were deeply appreciated.

All who attended the 1941 Iowa Yearly Meeting felt that each session was one of inspiration, help and spiritual uplift.

IOWA FRIENDS CONSIDER EDUCATIONAL VALUES

Ackworth Quarterly Meeting met at Ackworth, Iowa, August 16-17, with education as the theme for the sessions. Edna Hutchins, pastor of Smyrna Meeting, spoke on the education of Moses, Christ and Paul, while Everett Davis, of the Ackworth Meeting, told of Friends interests in educational fields. Arthur Emerson, pastor at Indianola, characterized those who live according to the beatitudes as following Christ's education. The Sunday message was brought by Edgar Stranahan, of William Penn College, using the "Christian's Challenge to Education" as his subject. Together, he said, the church school and the church face a single task—that of knowing the value of the individual and learning co-operation. On Sunday afternoon Leonard Hall of Earlham, Iowa, spoke to the Young People, challenging them to bear the Christian testimony at even the greatest odds.

Following reports from departmental superintendents, the incoming superintendents were appointed. Arthur Hadley, pastor of Motor Meeting, conducted a dedication service. Appreciation was spoken by the meeting of the faithful work of Arthur and Nettie Hadley, who will be greatly missed by the meetings in Ackworth Quarter, as they enter upon a new field of service.

C. P. S. CAMPS APPRAISED AND PRAISED

Some seventy-five representatives of the historic Peace Churches, officials of the government and representatives of other church organizations, met at Winona Lake, Indiana, on September 1, 2 and 3 to make an appraisal of the Civilian Public Service Camps for Conscientious Objectors. High praise of the work done was given by Gen. Hershey and his aids. It was unanimously agreed that the support and control by the cooperating religious bodies be continued and that another appraisal be made near the first of the year. A more detailed account will be given in the next issue of THE AMERICAN FRIEND.

PACIFIC COAST FRIENDS AT QUAKER COVE

Friends from a variety of meetings in California, Oregon, Washington and Canada, and from Philadelphia and Shanghai, gathered August 24-26 at Quaker Cove, Washington, for the tenth annual conference of the Pacific Coast Association of Friends.

Characteristic of the conference was the beauty of its setting. Quaker Cove is a small acreage on Puget Sound west of Everett, Washington, which is being developed by North West Friends in an enterprising manner, providing a group of Quaker homes suitable for community life or retreat. The most scenic beauty was provided in the session at Rosario Beach, to which the whole conference journeyed by caravan. Here, high on a rocky island overlooking the San Juan Islands, the Olympic Peninsula and the Straits of San Juan de Fuca, the group heard discussions led by G. Raymond Booth, Secretary of the West Coast Branch of the Service Committee, Harold Chance of the Peace Section, and David Henley of Whittier College. Their presentations considered the bases of our social testimony and its implications in Service Committee work. Harold Chance, who had just returned from Gerald Heard's seminar at La Verne, California, was especially helpful in pointing out the need for deep spiritual experience as a background for workers in this field.

Another highlight was the Friday evening session at which J. Barnard Walton led a discussion on "considering those things that unite us, rather than divide us." The general and spirited participation helped many clarify their own conceptions of essentials and non-essentials.

This note of considering unity rather than disunity ran through the conference somewhat like a theme. Floyd W. Schmoe of the University of Washington developed it in his nature talks, using as an illustration the action of the tides through Deception Pass, pointing out the turmoil on the surface of the waters at high tide as they crowd into the narrow opening, while at the same time the whole mass is steadily moving forward into the Sound by the power of the sure strong current working deep below the surface.

A brief Sunday School for small children was conducted by Alice Way of Pasadena. The young people held a separate session on Sunday morning before the meeting for worship. Directed by Dwight Ramage, they chose the topic, "Why Live?". Life is a growing process, they felt, in which temporary goals may be set up, and from which we progress as we attain knowledge. Man may learn

from the past, from the lives of great persons, from knowledge within himself and from his environment. This led to a discussion of the law of survival and the expression that real living is loving, and that in order to live to love, one must forget living to survive.

At the same time of these sessions, older Friends met on the beach where G. Raymond Booth led a discussion on the ever-pressing problem, "The Basis of Permanent Peace."

Other sessions were given over to news from the many Friends groups represented. At the final session, Gertrude Shinn of Seattle told of the International Association made up of Friends from Seattle and Canada. Rachel Wedmore of Victoria, B. C., spoke for the Canadian Friends.

Robert Dann, Corvallis, Oregon, was chosen Clerk for the ensuing year. Gertrude Shinn, Beatrice Shipley, Floyd Schmoe, Clark Kerr of the Puget Sound Quarterly Meeting and Mabel Pound Adams, the retiring Clerk of the Pacific Coast Association of Friends, comprised the committee on arrangements.

THIS THREE-FOLD CONCERN AT JAMAICAN MEETING

BY EDNA GOODWIN

Twenty-two thoughtful and jolly young people formed the central group of the fourth annual Conference of Young Friends, meeting August 12 to 14 at Seaside, Jamaica. These were representatives from seven meetings. Other Friends, both old and young, attended sessions of the conference. The spirit evidenced by these young people in their hilarious singing in the dining room and their quick transition to an attentive discussion of an assigned topic or to reverent participation in silent worship was most commendable.

Mary Amritt, Doris Philip and Glington Mullings as officers guided the sessions. Zephaniah Cunningham and Rev. Cyril Dorset addressed the evening meetings. Esther Wellon's unobtrusive supervision as Yearly Meeting superintendent of Young Friends' activities oiled the machinery so thoroughly that dish washing and table serving proved to be a pleasure rather than a task. Guided by her, the sings, the games, the sea bathing and the impromptu concert provided wholesome laughter and gaiety.

The theme of the conference was, "Responsibility of Young People in Building a New World." Three phases were emphasized: socio-economic, educational and religious. Harry Wellons, Florence Mae Smith, Edna Goodwin and Clarence Webb Harris introduced the subjects. Perhaps the discussions lacked international scope sometimes achieved by American Young Friends' groups, but

the problems of Jamaica are so pressing that it is impossible to ignore their urgency. In every case the young people sought practical answers and emphasized the importance of small beginnings.

Three topics seemed to have gripping interest. First, how can one live a Christian life in adverse circumstances? The very awareness of the difficulties seemed to indicate a commendable degree of sincerity. The feeling of the conference was that the sense of sharing in all the world's sorrows is a matter for humility and not an excuse for laxity in personal piety.

Second, how can the churches overcome the influence of spurious organizations in the island, some of which operate under the name of Christianity? These groups go from village to village exciting the people to extravagant emotionalism and even to frenzy. Some are associated with darkest superstition. In contrast to this emotionalism the churches use stately hymns, adopted without modification, from England and America. These hymns express the life and aspirations of a people, cooler and more restrained in temperament than the warm, friendly and sometimes overly-emotional Jamaican. Hymns and church programs growing out of their own longings and purposes are needed in the West Indies. Appreciation was expressed for the Quaker form of worship, and the meetings were encouraged to give opportunity for silence and meditation.

Third, the conference courageously faced the problems of illegitimacy, concubinage and venereal disease, discussing these questions with restraint, but without fear. The percentage of illegitimacy in Jamaica is high, and many inevitably distressing conditions arise therefrom. Suggestions centered in such remedies as strengthening and enforcing existing laws, arousing public opinion and educating the masses by means of simply worded tracts and pamphlets. A committee was appointed to take this last suggestion under advisement.

The conference closed with a candle-lighting service and the singing of "Follow the Gleam." The thoughtfulness and earnestness of those present will surely bear fruit in their local meetings, their communities and their homes.

Civilization today stands at the crossroads. The strength of nations like that of man is composed of spiritual as well as material elements. Therefore, the call of the hour must be a call to moral and physical virility. And the spiritual re-arming of man and nations must lead the way.—DR. ALEXIS CARRELL, of the Rockefeller Institute, world-known scientist and Nobel Prize winner.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

GROWING FRIENDSHIP

A man that hath friends must show himself friendly; and there is a friend that sticketh closer than a brother.

Proverbs 18:24

* * * *

A true friend is forever a friend.

GEORGE MACDONALD.

* * * *

True friendship is a plant of slow growth, and must undergo and withstand the shocks of adversity before it is entitled to the appellation.

GEORGE WASHINGTON.

* * * *

Other blessings may be taken away, but if we have acquired a good friend by goodness, we have a blessing which improves in value when others fail. It is even heightened by sufferings.

WM. E. CHANNING.

* * * *

Friendship makes prosperity brighter, while it lightens adversity by sharing its griefs and anxieties.

CICERO.

* * * *

The most I can do for a friend is simply be his friend. I have no wealth to bestow on him. If he knows I am happy in loving him, he will want no other reward. Is not friendship divine in this?

HENRY D. THOREAU.

* * * *

When the first time of love is over, there comes a something better still. Then comes that other love; that faithful friendship which never changes, and which will accompany you with its calm light through the whole of life. It is only needful to place yourself so that it may come, and it comes of itself. And then everything turns and changes itself to the best.

FREDERIKA BREMAR.

* * * *

I have friends in spirit land—
Not shadows in a shadowy band,
Not others but themselves are they,
And still I think of them the same
As when the Master's summons came.

JOHN G. WHITTIER.

* * * *

Friendship is like rivers and the strand of seas, and the air, common to all the world; but tyrants, and evil customs, wars, and want of love, have made (it) proper and peculiar.

JEREMY TAYLOR.

* * * *

A slender acquaintance with the world must convince every man that actions,

not words, are the true criterion of the attachment of friends; and that the most liberal professions of good-will are very far from being the surest marks of it.

GEORGE WASHINGTON.

* * * *

It is better to make friends than adversaries of a conquered race.

B. R. HAYDON.

* * * *

Few of us have been so exceptionally unfortunate as not to find, in our own age, some experienced friend who has helped us by precious counsel, never to be forgotten. We cannot render it in kind, but perhaps in the fullness of time it may become our noblest duty to aid another as we ourselves have been aided, and to transmit to him an invaluable treasure, the tradition of the intellectual life.

PHILIP G. HAMERTON.

* * * *

Father, I thank thee for friends; for school-day friends and college friends; for meeting friends and business friends, and hosts of others. Teach us to make and keep friends. Deliver us from thoughtless and unintentional slights, as well as grosser hurts. May we look beyond our own comfortable circle to other peoples and other lands, and widen our prayers to include them all. May friendship increase until it dominates in human affairs.

Amen.

MY VISIT TO TAGORE'S ASRAMA

(Continued from page 382)

left the platform in search of a dry branch. Returning, I poked the sack. Out shot the black woolly head. To him I threw a small silver coin, which he caught cleverly and immediately pulled the sack over his head again. At last the train arrived. In the glorious morning hours it brought me to Benares, the holy city on the banks of the sacred river, Ganges.

Earlham College, Richmond, Ind.

ADDITION TO KIRBY PAGE SCHEDULE

Word has just come that Kirby Page will be in Richmond, Indiana, on October 8 and 9 to conduct a two-day Spiritual Retreat. Friends and others in this area who are interested are invited to participate. This retreat is an addition to the nation-wide series noted in the last issue of the paper. Further arrangements may be made through Stanley Hamilton at Quaker Hill, where the retreat is to be held.

"The most interesting personalities are those least interested in themselves."

OUR FRIENDLY FORUM

What readers are thinking
on topics of timely interest

IN REPLY TO REPLIES—OR MORE ON THE BLANSHARD CASE

Editor, THE AMERICAN FRIEND:

If nothing else, Professor Blanshard has caused many of us to examine more deeply the ultimate roots of our faith. In the crossfire of argument there arises an issue that seems to need further clarification. The present writer is not attempting a final answer to the question, but rather is attempting to rephrase it as a basis for further discussion.

Both in the original article by Brand Blanshard, published in the July 3 issue of THE AMERICAN FRIEND, and in the reply by Hannah Clothier Hull (August 28), there was testimony favorable to an international organization. Avery D. Weage, too, writing in the July 17 issue states definitely that "pacifism is not isolationism." May we conclude, then, that pacifists generally would approve an international organization "with teeth in it"? Do pacifists approve of a League that has power, namely military power, to enforce its decisions? To me this question seems fundamental.

Surely Professor Blanshard and all the others who have written on this question in THE AMERICAN FRIEND approve of the broad aims of pacifism, of establishing a world order based on peace and justice through cooperation. Many think, however, as Brand Blanshard does, that such a world order can not be achieved at present except upon the basis of an adequate international police to execute the will of a world federation of states. If pacifists accept this view where is the argument between them and Blanshard? For nowhere in his article do I find him defending war. On the contrary he is suggesting that the proper use of force would prevent war. In his article he seems as much opposed as any of us to the rampant and unrestrained race of nations individually to achieve mastery at arms.

But on one point he is clear. He condemns with unanswerable—at least, unanswered—logic the "moral levellers" who succeed in "repainting moral blacks and whites an indistinguishable gray." Not all your treaties of Versailles, nor the need for "lebensraum" can justify the deliberate attempt on the part of modern empire builders to exterminate helpless racial and national groups within their power.

I wish to admit, in passing, Blanshard's possible error in underrating Tol-

stoi and Gandhi. Nor will I quibble over the contention of his critics that the men on the League Council at the time of the Manchurian crisis were not pacifists. Those points are relatively immaterial. Let the question be asked in reply whether any pacifist of standing at that time (1931) actually did urge League intervention to maintain territorial integrity in Asia? There are none that I know of, and their silence speaks assent to the policy of action, or inaction, which was adopted by League members.

True, the pacifists would have done something, in fact many good things to prevent the incident from occurring in the first place. They would have tried to ease the economic burden of an overpopulated Japan. They would have had, and did have, a positive program. And I am sure that Professor Blanshard would approve such a program. Non-pacifists are not against reform, nor do they think that the use of force is the best way of solving international disputes. But there are times when better ways are blocked.

The world is like a sick man afflicted with an infection we might name Machiavellian imperialism. The pacifist says that the patient would not be sick if he had had plenty of sun, fresh air and good food. And on this contention he argues against the advice of the doctor to use a poisonous drug like sulfanilimide, urging instead that all the patient needs is to grow well through the kind spirit of fresh air, and the cooperation of good food and sunshine.

The non-pacifist agrees that the sun, food, and fresh air are necessary for convalescence, but contends that unless the sulfanilimide is used first to kill the invading army of disease germs, the patient will die before he is ready for convalescence.

In other words the evil is here and now. What will we do with it? The past is a frozen panorama of laughter and tears, "nor all your Piety nor Wit shall lure it back." In the future God grant that we may have an opportunity to build a new and better world "nearer to the Heart's desire!" But for the present, now the tide of evil flows dismally over all we hold dear. To resist this evil with everything we command, with force if need be, seems to many of us the only acceptable course of action. Is such a point of view incompatible with the true principles of Quakerism?

A further discussion of the Quaker position might be helpful to some of us

who can not quite accept the idea of resisting an imminent and dynamic evil force solely by moral disapproval and refusal to cooperate. Non-cooperation may succeed in having a moral effect on the peoples and armies of relatively humane nations. But non-cooperation with German conquerors means extermination apparently without causing the slightest quiver of conscience in the hearts of the ruling clique or their followers.

It would grieve me to believe that if one is a true Quaker believer he would be bound to accept the fate of either slave or martyr rather than resist with force an iniquitous aggressor. The pacifist is frequently put at an unfair disadvantage in discussion, but so is the non-pacifist. Because when the non-pacifist admits that under certain circumstances he would fight he is often made out to be a sort of blood-thirsty individual, very reactionary, very Tory, very much opposed to considering underlying economic factors, and so on. But of course that is not true at all.

Let me close with this thought. It has been stated that the ideal of non-violence is absolutely central to Quakerism. And like a diamond it gleams with many facets. It is impossible to see them all at the same time. The view I have tried to present is that of a non-pacifist who believes, however, that every attempt should be made first to settle all disputes within the framework of law, with charity, and in a neighborly spirit. The pacifist and I walk hand in hand down the long road toward a constructive effort to rebuild a new world of peace and kindness. Where we differ is in how we would meet predatory violence grown out of hand. Is there room for both of us, both views, that is, within the Society of Friends?

EDWARD A. NUSBAUM.

Richmond, Indiana.

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WHAT'S IMPORTANT IN THE LONGEST LONG RUN?

Editor, THE AMERICAN FRIEND:

Seems to me sometimes that pacifists and non-pacifists hold whichever view they do mainly because that's the view they hold—without knowing exactly why. Certainly when one says that "if Pacifism claims as always true 'that force in the long run fails and that if a cause has right on its side it will in the long run succeed,' it deserves to be rejected," he patently doesn't know what it is all about.

Because it is just *in the long run*—the longest long run—the ultimate evening up of things—that right always succeeds! That's the basis of all the teachings of non-violence. The question usually is, can we, in view of what seems most necessary and desirable at the mo-

ment, afford to wait for the "long run" to run its course?

In the long run it doesn't hurt a man—not really—to be drowned or eaten by wolves. But if we see it happening to him we feel like shooting the wolves or throwing him a rope, unless we are either sincerely or as a pose obsessed with the long run results exclusively! If it seems best to have the man alive a while longer, rather than happily released from this world's difficulties (a release by which he may be in the long run better off), we bestir ourselves to assist him.

This is what occurs to me as a comment on the idea of the Friend who wrote "Six Points in Review."

MERCY E. BAKER.

New Bedford, Massachusetts.

CREATIVE PACIFISM ALTERNATIVE TO PASSIVENESS, VIOLENCE

Editor, THE AMERICAN FRIEND:

I have read with interest and considerable dismay Brand Blanshard's two articles published in THE AMERICAN FRIEND. Conviction of truth is seldom achieved through controversy, but neither is truth served by ignoring statements which to me seem false.

Brand Blanshard says he has rejected pacifism as a "wicked doctrine" for six reasons. One could substitute for pacifism the words "war" or "militarism" (organized violence), which are the antithesis of pacifism, and with far greater truth say that one rejected these as wicked for the same six reasons.

Pacifism means the use of a different kind of force and power than that released by organized violence, whether for evil or good purposes. It is predicated on the belief that at the heart of the universe and in the heart of man, there is a spiritual imperative that is creative of the good, the true, the orderly, the beautiful, the abundant, the joyous. This we call God. This faith in a moral universe and a God of Love is the essence of the Christian and Quaker doctrine.

Pacifism is the effort to release the power of sacrificial and creative love to overcome greed, fear, hate and the evils resulting from them. This was the power used by Jesus to overcome evil. Pacifism seems to me to be inherent in the Christian and Quaker faith and obligatory for those who are convinced Christians and Quakers.

I admit the fact that most Christians and Quakers have lamentably failed to release as individuals or as organized groups this regenerative and creative life inherent in man and society, but that is no reason for rejecting it or denying its efficacy. The alternatives to creative pacifism are either passiveness or destructive violence, the evil fruits of which are revealed in the pages of his-

tory and are being ripened by our present individual, national and international philosophies and actions. Divine wisdom and power are not achieved by the feeble reasoning of our limited mental faculties, but by the perception and conviction of truth that come through a yielding and dedication of our egos to the invading life of God. By living our life in Him we may achieve some measure of His wisdom and creative power which will be reflected through our dealings with men and events in these tragic years.

Our calling as Christians and Quakers in this world of today is a holy and awe-inspiring one. If ever the torch of truth needed to be lifted on high, it is now. It would be a tragedy too deep for tears if in this hour of the world's need we denied both the historical and inward Christ, who calls us to acknowledge Him as the Way, the Truth and the Life.

ANNA GRISCOM ELKINTON.

Moylan, Pa.

NEED THE MINORITY ABANDON WHAT THE MAJORITY REJECTS?

Editor, THE AMERICAN FRIEND:

In 1917 I unthinkingly accepted the argument that before we could rebuild the world we must defeat the Germans. I gladly took my turn in the draft and spent nine months of 1918 in uniform—as it happened, all in a Texas army camp. When the armistice came I verily believed that we could begin at once to build the kind of a world we had gone to war to get, a world without war. Instead, events proved that we were far less ready for such constructive work than we might have been in 1914. It hasn't been so long since prominent Englishmen were telling us that if we had stayed out of that war, and let it end in a stalemate, there would have been a much better chance for a just and lasting peace. Now, in the face of the immediate danger of Hitlerism, these same people seem to forget the disastrous victory of 1918.

There are a few points in Professor Blanshard's article upon which I would like to comment. First, he seems to confuse the pacifist with the isolationist. Although this is a common practice now I am sure it is incorrect. It hasn't been many years since pacifists were being accused of being financed by gold from Moscow. Fantastic as was that charge there was more excuse for it than for the isolationist label. The pacifist is fundamentally an internationalist, and communism proposes a world brotherhood of a sort. It is significant, I think, that A. J. Muste, now secretary of the Fellowship of Reconciliation, arrived at his present pacifist position through an excursion into communism. He rejected communism because he

found that, without the leavening of Christian brotherhood, the rule by the masses was as brutal as any domination by more privileged groups. The pacifist sees the need of international organization, and is ready to make sacrifices to make this possible.

Second, it seems to me that Dr. Blanshard does not have a very clear idea of the meaning of force. Certainly no pacifist rejects the use of all force. He draws the line, however, at violence. D. Elton Trueblood has distinguished between force and violence in that only the latter aims at destruction and is therefore accompanied by hatred. Force is needed, as when the police restrain a criminal or insane person, or when a parent restrains a child for his own safety. Public opinion may be considered a type of force. The cross represents the highest type of spiritual force. All practical arguments would have led to the use of violence, either human or divine, to save the son of God from the cross. But the powers of violence which brought about the crucifixion did not triumph for long. As E. Stanley Jones has put it, these powers have their way today and tomorrow, but on the third day comes the resurrection. Because we get in too big a hurry we are not willing to wait for the third day.

Third, I do not think it correct to charge Maude Royden with having abandoned pacifism, judging from an article of hers in a recent issue of the *Christian Century*. In this she says, "Spiritual power is able to defeat physical violence. I do not go back on my belief in this for a moment. But I no longer imagine that my country or any other country, with the possible exception of India, can use this weapon, all unprepared, undisciplined and unbelieving." It is not pacifism in which Maude Royden has lost faith, but the ability of her fellow countrymen to practice it. Today the majority of our people are not prepared to practice the pacifist method. But are we to abandon it because the majority are not ready to use it? If in every crisis we put aside the better method because the majority are unprepared, how can we ever put it into practice? No forward step in civilization has ever been taken by a majority of the people. A minority, often a pitifully small one, must point the way.

Pacifists are challenged today as never before to demonstrate to their unbelieving countrymen that pacifism does work. The Civilian Public Service is an unprecedented challenge in this respect. Meanwhile, let us strive to maintain a fellowship of understanding even with those who consider pacifism a wicked doctrine, so long as such persons wish to share that fellowship.

ROY J. CLAMPITT.

New Providence, Iowa.

QUAKERDOM • AT • LARGE

Reports are not yet at hand of the 273rd session of London Yearly Meeting, which was held for the first time in the city of York, the dates being from July 31 to August 5. We have learned, however, that the statistical report for 1940 shows 19,827 Friends in Great Britain, which represents a net increase of 154 over the figures for the preceding year.

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Hiram and Janet Hilty of Clinton Corners, New York, where he is pastor of the Friends Meeting, spent a few hours in Richmond on September 3, at the Friends Central Offices, at Quaker Hill and on the campus of Earlham College. We were gratified to meet and know these fine young people, who were on their way to make a visit at Hiram Hilty's old home in Missouri.

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In his report of the sessions of Ohio Yearly Meeting, for which room could not be found in this issue, Ralph S. Coppock writes that the eldest attendee was Elisabeth M. Jenkins, eighty-eight years of age. Formerly of Mount Pleasant, Ohio, she now lives with a nephew in Hollywood, California, flying from there to Damascus to become, as our correspondent puts it, "the first of our modern 'Plane' Friends."

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Friends will be interested to know that registrants who have not received their questionnaires before their return to schools and colleges, will probably be able to finish at least one semester before being called to service. Selective Service has suggested to local boards that every attempt be made not to break into a semester if it is possible. Local boards have the authority to defer a registrant for 60 days or longer if undue hardship would result because of immediate induction or assignment.

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Among Friendly visitors who stopped in Richmond on September 3 were Edward and Minnie Allen, members of the meeting at Ames, Iowa, with their daughter, Rosemary, and son, Herman. Rosemary Allen has been doing nursery school work among the Chippewa Indians, and Minnie Allen is known to many Friends for her kindly and spirited concern in deepening Quaker ideals and broadening Friendly activities. Following a summer in the East they were returning to Ames, where Edward Allen is a professor at Iowa State College.

* * * *

Pacific College has acquired a small farm near Newberg, Oregon, in the Springbrook district, which it expects to

use both as a source of provisions for the college dormitory and as a demonstration project. It is planned to provide work for at least four college students to earn part of their college expenses, and a faculty member and his family will live on the farm and direct the work. A great deal of interest has been shown in connection with this enterprise, and a considerable supply of gifts of furniture, dishes and household equipment has been donated for use in the project.

* * * *

Robert and Christine Lincoln of Grinnell, Iowa, desire to acknowledge appreciatively the greetings sent them by Iowa Yearly Meeting in recent session. They were greatly cheered by this remembrance and although prevented by ill health from attendance, were present in thought and prayer. The reports that have come to them of the spirituality of the messages and the unity of spirit which prevailed throughout the sessions have assured them that the Gospel message has not lost its power, and they are convinced that the Quaker interpretation of Christian truth is sorely needed in a time like this.

* * * *

A. Edward Kelsey wrote August 9th from Palestine that the attendance at the Ram Allah Meeting during the summer has averaged about seventy, most of them young people. At a recent monthly meeting a Ram Allah young man of good family who will be a Senior in the Friends' Boys School next year was received into membership after about a year of probation and instruction. During the past year several English Friends who had been forced to leave their posts in Syria have lived in Ram Allah and assisted in the work of the Friends Schools there and in the meeting. They now feel that conditions in Syria have improved enough for those who have homes there to return.

* * * *

On Sunday afternoon, August 31, a marriage was solemnized at Quaker Hill which will be of interest to a good many readers, inasmuch as the principals, while not themselves Friends, have been closely identified with Friends service work of one kind and another. The bride was Frances Smith, a graduate of the Church of the Brethren College at North Manchester, and the groom was Cecil A. Thomas, who served as a member of the staff at Quaker Hill Hostel for a short period last year. These gifted young people left immediately for Marion, Alabama, where they will teach this year at Lincoln School for Negroes. The cere-

mony was performed by Dr. A. W. Cordier, a widely known member of the faculty of Manchester College.

* * * *

At the request of the State Department, Professor Kenneth P. Landon, of Earlham College, has been working at Washington this summer as one of a staff of experts who are gathering information and writing reports on various factors involved in the Far East situation. Having spent ten years in Siam, now Thailand, under the Presbyterian Board of Missions, Dr. Landon has become recognized as an authority on that country. In addition to magazine articles, he has written two books on various phases of social and political affairs in Thailand. It is in this field that he has been doing special work for the Government, which has now asked for his release from the College for several months in order that he may continue this service. The College has granted the leave of absence requested, and Dr. Landon has returned to Washington to resume his work there.

* * * *

The recently-published Annual Report of the Friends Service Council from London, England, touches the countries from Scandinavia to Madagascar in telling of English Friends' activities. Regarding France, it says: "The isolation of the two divisions of France is evidently fairly complete, though one of the American relief workers passes regularly between the two areas. Little news has, however, been received of life in occupied France, but we know that meetings for worship and study groups are being held, and that the Paris Centre continues to issue *Echo des Amis* and other publications. . . . It is not possible to see what effects the political division of the country will have on the life of the Society of Friends in France. As long as 'occupied' and 'unoccupied' are separated, they will probably have to conduct their business as two separate units. Meetings for worship are now held in Marseilles and Dieulefit."

* * * *

A sermon preached at the Tecumseh, Michigan, Friends Meeting on September 22, 1940, was the occasion for the planting of what was possibly the smallest wheat field in the U. S., with probably the greatest yield resulting. Upon hearing the text, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit," Perry Hayden, a miller, decided to plant one kernel and see the results if the progeny each year were

replanted for six years. Rather than wait for the one grain alone to reproduce, it was decided to plant one cubic inch of wheat. After cutting and threshing the wheat in July it was found that the 360 kernels planted last fall showed a 50-fold gain. An ardent tither, Perry Hayden promises 1,800 of the kernels to his meeting. He estimates that at the end of six years of reproduction, if just a fifteen-fold gain is attained for the next five years, this one tiny cubic inch of wheat, even with the tithe subtracted, will give the Hayden Flour Mills around 10,000 bushels of wheat.

NEWS OF OUR MEETINGS

Word comes from Darlington, Indiana, that Leannah Hobson Williams is to continue as pastor at Farmers Institute for the coming year. Though past eighty, she is still in good health and has many calls besides her pastoral work. On August 10 she brought the message to a Presbyterian congregation in Indianapolis.

Adam H. Flatter of Lynn, Indiana, will be pastor of Leesburg, Ohio, Meeting in Wilmington Yearly Meeting for the coming year. Lyman G. Cosand, who has been pastor at Leesburg for the past four years, is taking up the work in Gray Meeting, in Western Yearly Meeting. On Sunday evening, August 31, sixty-five friends of the Cosands gathered in the church basement for a farewell supper.

September 7-10 marked the homecoming and 100th anniversary of Poplar Run Meeting held at Poplar Run, Indiana. On the opening day the message was given by Will Wright of Celina, Ohio, at the meeting for worship. A carry-in dinner was served at the noon hour, with Ola Johnson preaching at the 1:30 service. On Monday evening Paul Todd preached, with a historical program occurring Tuesday night. Luther Addington gave the closing message on Wednesday night.

Central City, Nebraska, Meeting is making physical and material, as well as spiritual progress. Friends there are completing the painting of the meeting-house and have improved the building to the extent of about \$500 worth of materials. Members of the meeting have donated much of the labor. These improvements add much to the facilities of the meeting, and plans are now in the making for improving the premises as well. All this in the face of continued unfavorable crops shows a faith and spirit that give cause for rejoicing.

Twenty-four members of New Salem Meeting went to the home of Frank and

Anna Stafford near New London, Indiana, on Sunday, August 24, with baskets filled with food for dinner at the noon hour. This was served as a farewell party for the Staffords by the Meeting, which Frank Stafford has served as pastor for the past year, and where he and his wife have won the deep respect and love of all members of the congregation. . . . Fanny R. Gentry, of Greentown, Indiana, will serve the New Salem Meeting on the second and fourth Sundays of the month for the coming year.

Russell Burkett, who has served Fountain City, Indiana, Friends as pastor for the last ten years, left with his family on August 26 for their new field of service in West Milton, Ohio. Appreciation of their long and faithful service was shown by numerous social functions in their honor and by many beautiful gifts presented by the meeting and by various organizations to which they belonged and which they served. The Burketts are leaving Fountain City with the high regard and esteem of the meeting and community and with many wishes for their success in their new field.

Friends at New London, in Western Yearly Meeting have been favored recently by the visits of Sylvester Jones at a Sunday morning meeting and Orval Dillon on the afternoon of the same day, coming by invitation of the Peace Committee. . . . At Monthly Meeting on August 13, Leonard Kenworthy spoke of his year's work in Germany. . . . Vesper services have had good attendance and interest. . . . John R. Walter, who has been secured as pastor for another year, is on a month's leave of absence through September. . . . Homecoming, August 31, was addressed by Norval E. Webb, of New Castle, Indiana.

The twelfth annual Iowa Young Friends' Conference met at Clear Lake, Iowa, August 21-24, 1941. As leaders they had Irving Smith of What Cheer, Iowa, Lewis Benson of Evanston, Illinois, Max Burke of Grinnell, and Marie Johnson of Oskaloosa. The conference theme was "Faith and Practice of the Quakers." Each community gave a report on outstanding Friends of the past. The bases for many practices of early Friends were reviewed, and much thought was given as to how the ancient testimonies on peace and economic justice can be applied in the present and future. Group discussion of the application of pacifist theory gave to all present a keener appreciation of our Quaker heritage and encouragement for continued efforts. The days at the conference instilled a deeper sense of the responsibilities and problems challenging us to-

day, with a desire to find courage and strength to carry out these convictions.

Friends Church of Los Angeles began what promises to be a year of increased religious activity on August 24 when the new minister, Moses Mendenhall, began his duties as pastor of the meeting. A number of his friends from East Whittier, his former pastorate, were present at the morning meeting for worship. An increase in attendance by Los Angeles members also added to the attendance at the service, and all heard a stirring message. The meetinghouse is situated at 17th and Toberman Streets in an area which has quite a percentage of child delinquency according to police records. It is also in the center of A. F. S. C. work in Los Angeles, and considerable used clothing is being sent to the Jewish refugees in Shanghai.

The Missionary Society of Asheboro Street Meeting, Greensboro, N. C., is much exercised in spirit over the loss of Savilla P. Johnson, who left on September 1 with her husband, Murray C. Johnson, and son for Kokomo, Indiana. As the Kokomo Meeting is of about the same membership as Asheboro Street, the latter challenges the Kokomo Meeting to a contest for paid up memberships in the Missionary Union. The Asheboro Meeting had 110 reported at Yearly Meeting and confidently expects to do better next year. . . . On the afternoon of August 21, Elizabeth Pfifer Armfield, bride of Joseph Henry Armfield, was introduced to friends of the Pegram and Armfield families at a tea in the Armfield home. Joseph and Elizabeth Armfield are anxious to begin work on the foreign field soon.

IMPORTANT APPOINTMENT ANNOUNCED

The Publication Board and the Board on Christian Education announce the coming of Lillian White Shepard as Editor of the Penn Series, Bible School Lesson helps and the *Penn Weekly*, and as Secretary of the Board on Christian Education of the Five Years Meeting.

Lillian Shepard comes well prepared for the responsibility of writing in the field of Christian Education, having received her A. B. from Syracuse University, later taking graduate work in Religious Education at Boston University and receiving her M. A. from the Teachers College, Columbia University. During the past three years she has studied toward her Ph. D. at Columbia and Union Theological Seminary.

In the field she has served as director in week-day schools of religion in Delaware, Ohio, and White Plains, N. Y., and as director of Religious Education at

Trinity Methodist Church, Springfield, Massachusetts.

Her writings, under the name of Lillian White, appear in the *International Journal of Religious Education* and other religious education periodicals. She is author of "Boys and Girls Living as Neighbors," a textbook for week-day church schools.

Lillian Shepard's genial spirit and ability make her a welcome member of the staff at the Central Offices. Thoroughly committed to Friends principles and ideals, her training and wide experience will enable her to make a most helpful contribution to the work of the Five Years Meeting.

She takes the position made vacant last Spring through the resignation of Jeanette Hadley, who has since been engaged in field work, under the auspices of our various Yearly Meetings.

JOHN FREDERICK HANSON CENTENARY OBSERVED

In recognition of the 100th anniversary of the birth of John Frederick Hanson, prominent Friends minister and widely-known as a crusader for peace and prohibition, Whittier, California, Monthly Meeting, in session on August 13, reviewed the life and achievements of this devoted servant of righteousness. John R. White, who was a neighbor and friend of John F. Hanson in South Dakota, reviewed the pioneer days of John F. Hanson in his ministerial and crusading activities, and Elias T. Hanson, his son, resident in Whittier, reviewed important events in his father's life. Others spoke appreciatively of his life and work.

John F. Hanson was born in Stavanger, Norway, where he was educated and was an adherent of the Lutheran Church of Norway, later becoming a Friend. His parents came with their children to America when John F. was fifteen years old and settled at Iowa Falls. When he was about twenty years of age he moved to Oskaloosa, where he promptly became active as a Christian worker. His Norwegian brogue being something of a handicap to his public speaking, by persistence he mastered the English language and became an effective speaker.

In 1862 he was married to Mary Hull, who died in 1877 leaving eight children to be cared for. In 1878 he was married to Alice Nicholson at Oskaloosa. The Hansons lived in Iowa several years, in which Yearly Meeting and State, John F. Hanson became a recognized leader, both in religious activities and in the public presentation of the two great causes so close to his heart.

In 1880 the family removed to South Dakota where he pioneered not only as a homesteader but as a zealous leader in securing the Prohibition Amendment in

LATE SUMMER ENROLLMENT

The enrollment for the year 1941-42 has been completed. Applications received after this time will be placed on the waiting list and taken up when and if vacancies occur.

The waiting list for girls is quite long but the number of boys on the list is small. Possibility of acceptance will depend upon withdrawals and the classes from which the withdrawals are made.

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the Constitution of the young State. In this leadership he was courageous and eloquent, despite the threats made against him by the liquor interests. He was largely instrumental in starting Friends meetings in that section.

In the years of his vigorous activity he made occasional visits to England and Europe, where he preached and lectured widely. Through all the years he maintained his close connection with his homeland and other Scandinavian countries which he visited as opportunity allowed.

In 1895 he was a member of the committee named by Iowa Yearly Meeting to help establish California Yearly Meeting. He was secretary of the Iowa Yearly Meeting Peace Committee and went to the Pine Ridge Indian Agency in western South Dakota and helped the U. S. Government settle the Indian uprising, where 4,000 Indians were on the war path. The Indian chiefs welcomed him as Mr. Broadhat Quaker, and the trouble was peaceably settled.

With his wife and two younger children, John F. Hanson moved to Portland, Oregon, in 1904, where he continued actively in the ministry and in peace and temperance work until his death in 1917. In 1914 he visited William J. Bryan in Washington, using his influence to stop the World War. He was one of those who went to Europe on the Ford Peace Ship, at which time he visited Copenhagen, Denmark, where he was highly honored for his faithful service for peace and arbitration.

EDGAR BOGAN

On June 1, 1941, a kindly spirit entered into his eternal rest and the shock of his going served to emphasize the quality of his service.

Edgar Bogan was born in Warren County, Ohio, near Harveysburg, grew to manhood and was married to Mary Martha Oneal in that community. Later he moved to the Waynesville vicinity and in 1911 to the Caesar's Creek neighborhood. In each of these communities he affiliated with the church and was active in Sunday School and the meetings for worship. In 1916 Caesar's

Creek Monthly Meeting recognized his gift in the ministry and during the succeeding years he served that meeting, Fall Creek Meeting in Highland County and Spring Valley Meeting, as pastor. He served many years on the Yearly Meeting Evangelistic and Pastoral Committee and as superintendent of the same branch of service in the Quarterly Meeting.

His ministry in the home where there was sorrow or to shut-ins as well as his public ministry was of great value and he frequently expressed a desire to be faithful in any service.

He leaves beside his companion with whom he lived a few months short of fifty years, two sons, one daughter, four grandchildren and one great-granddaughter.

BIRTHS

DAY—To David W. and Olive Day, on August 29, 1941, at Penn-Craft near Brownsville, Pennsylvania, a daughter, Harriet Alice.

ELKINTON—To David C. and Marian Dunham Elkinton, on June 24, 1941, at Northfield, Massachusetts, a son, Thomas Dunham.

JONES—To H. Millard and Winifred Jones, on August 18, 1941, at Minneapolis, Minnesota, a daughter, Shirley Irene.

NEWLIN—To Elbert and Inez Newlin, on August 15, 1941, at Snow Camp, N. C., a daughter, Sarah Lina.

MARRIAGES

ADAMS-HARTMAN—At the home of the bride near Wilmington, Ohio, on August 24, 1941, Jeannette Hartman, daughter of Gladys H. Hartman, and John Chandler Adams of Pittsfield, New Hampshire, after the manner of Friends.

HOSKINS-ROBERTS—In the Friends meetinghouse at Greenleaf, Idaho, September 2, 1941, Lois Roberts, daughter of Mrs. Frank Roberts of Greenleaf, and Lewis Hoskins, son of Hervey and Louise Hoskins of Newberg, Oregon. At home in Ann Arbor, Michigan, where Lewis Hoskins is doing graduate work in history in the University of Michigan.

SPARKS-DAVIS—At Lynville, Iowa, on June 5, 1941, Dorothy Elizabeth Davis, daughter of Mr. and Mrs. Orland G. Davis, and Kenneth Sparks, son of Mr. and Mrs. Ed Sparks. Paul Barnett, minister.

STOUT-BACKERT—At the First Presbyterian Church in Kokomo, Indiana, on

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July 26, 1941, Dorothy J. Backert, daughter of Harry and Clara Backert, and John S. Stout, son of John M. and Mary L. Stout of New London Indiana. Hurd Allyn Drake, minister.

STOUT-HOLMAN—At Grace M. E. Church, Kokomo, Indiana, on July 12, 1941, Helen H. Holman, daughter of Roma and Edith Holman, and Morris S. Stout, son of John M. and Mary L. Stout of New London, Indiana. Rev. Jesse Fox of Grace M. E. Church, minister.

TRISLER-WALTER—At the Friends parsonage, Kokomo, Indiana, on June 27, 1941, Jeannette Walter, daughter of John R. Walter, and Charles Trisler, son of Roy Trisler of Columbus, Indiana. The bride's father, John R. Walter, minister.

DEATHS

MACY—Near Straughn, Indiana, July 25, 1941, Oliver L. Macy, aged 64 years. He was a member of Hopewell Meeting, to which he was ever loyal and steadfast, having for many years served as an Elder and having acted as Clerk of the Meeting for Ministry and Oversight. Upright in Christian character and helpfully friendly and cheerful in spirit, he was an example of the Christian virtues to all who knew him.

NEWBY—On July 2, 1941, at her home in Pasadena, California, Lydia J. Newby, aged eighty-five. Born in Guilford County, North Carolina, she was the daughter of John and Lydia B. Hill. During the Civil War she left the South with her parents, who took a conscientious stand against slavery, and moved

to Indiana. After two years there they journeyed to eastern Kansas, where they made their home and educated their children. Later Lydia Jane returned to Indiana to the home of her eldest brother, Charles A. Hill, and while there attended Earlham College and then taught before returning to Kansas. She was soon married to Robert B. Newby, and to them were born two daughters and one son. Because of the illness of her husband's parents in Pasadena, the Newbys moved to California and cared for them as long as they lived. Robert Newby and one daughter preceded her in death. She was a lifelong Friend, a quiet devoted Christian and a fine mother. Surviving are one son and one daughter, two grandchildren and one sister.

LOCAL MEETING DIRECTORY

BERKLEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

CHICAGO, ILLINOIS

Temporary Office of the Mid-West Friends Service Committee is at the home of the Acting Secretary, Jeannette F. Stetson, 633 South Maple Ave., Oak Park, Ill., Phone Euclid 565.

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 11th Street. Halsted streetcar—"11th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 11th Street.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Ill.

57th Street Meeting, 1174 East 57th Street. John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a.m. Jeanette F. Stetson, secretary, 633 Maple Ave., Oak Park, Illinois, Phone Euclid 565.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Robert M. Jones, pastor, 1607 Flora Ave., N. College Hill.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Worship 11 a.m., Church School 9:45 a.m., Flora Henshaw, Clerk, 3193 W. 36th Ave., Telephone GL 5686.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a.m., Meeting for 11 a.m. Worship. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

The American Friend

Authorized by the Five Years Meeting
of Friends in America

Published fortnightly by

THE FRIENDS PUBLICATION BOARD
101 South 8th Street, Richmond, Indiana

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Subscription Price \$1.50 per Year

Foreign, 50 Cents Extra

Single Copies, 10 Cents

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LOS ANGELES, CALIFORNIA

Friends Church, 17th and Teberman Sts. Bible School 9:45 a.m., Worship 11 a.m., C.E. 6:30 p.m., Leonard S. Phelps, Clerk, 1228 W. 23rd St., RI-4815.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a.m. Meeting for Worship at 11 a.m. Pastor, Wendell Hansen, 111 W. 45th Street. Telephone Pleasant 2960.

NEW YORK, N. Y.

Grammercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors Welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Ave. and East Spruce St. Bible School, 10:00 a.m., Meeting for Worship, 11:00 a.m.

University Friends Meeting, 3959 15th Ave., N.E., Phone Melrose 7450. Religious discussion, 10:00 a.m. Meeting for Worship, 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets. N. W.; Bible School, 9:45 a.m., Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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